



THE GOSPEL
ACCORDING TO
JOHN,
TRANSLATED FROM THE ORIGINAL GREEK,
AND ILLUSTRATED BY
EXTRACTS
FROM THE THEOLOGICAL WRITINGS
OF
EMANUEL SWEDENBORG,
TOGETHER WITH
NOTES AND OBSERVATIONS BY THE TRANSLATOR
ANNEXED TO EACH CHAPTER.

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THIRD EDITION,
THOROUGHLY REVISED, WITH MANY ADDITIONAL EXTRACTS.

"WHOSO READETH, LET HIM UNDERSTAND."—MATT. xxiv. 15.

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P R E F A C E.

THE *general* design of the following pages is to illustrate the divine declaration of JESUS CHRIST to His disciples, where He says, “The words that I speak unto you are spirit, and are life,” John vi. 63, by pointing out more distinctly what is to be understood by the “spirit and life” which replenish and constitute the words of the GREAT SAVIOUR, and by thus endeavouring to supply the reader with a just idea of the proper discriminate marks and characters of those two grand essentials of Divine Inspiration and Revelation, called “Spirit” and “Life.” In connection with this *general* design is also a *particular* one, resulting from the above declaration of the INCARNATE GOD, respecting the constituent principles of His most holy words, and resolving itself into these three several points;—1st, To demonstrate the sanctity and divinity of the inspired writings, and in what that sanctity and divinity consist, as manifested in the above divine declaration, “The words that I speak unto you are spirit and are life.” 2ndly, To prove the high authority stamped on the theological writings of Swedenborg, in consequence of their bearing so faithful and luminous a testimony to that sanctity and divinity so manifested; and 3rdly, To exhibit the sublimity, purity, and edifying tendency of that rule of doctrine and of life, which will be found in the extracts from the above writings, as collected in the following work.

In regard to the first of these points, viz. “the demonstration of the sanctity and divinity of the inspired writings, and in what that sanctity and divinity consist, as manifested in the above declaration, ‘The words that I speak unto you are Spirit, and are Life,’” it may be observed, that the divine declaration extends, not only to the words spoken by JESUS CHRIST in the *New* Testament, but likewise to what is recorded in the *Old*, since both Testaments are acknowledged to be alike the WORD, or SPEECH of the MOST HIGH, and consequently both must be alike replenished with the same divine principles, called by the GREAT SAVIOUR “Spirit and

Life." The grand question then is, what are these principles, and in what do they consist? What is this "Spirit," and what this "Life," which constitute the very soul and essence of all the words of God? But who can give a serious and satisfactory answer to this question, without being forcibly struck with the conviction, that when a divine speaker declares, "The words that I speak are spirit and are life," He must of necessity mean by the terms "spirit and life" a *Divine* Spirit and a *Divine* Life, since it is impossible to suppose that any other "spirit" and "life," except what is *Divine*, can influence the words of a *DIVINE SPEAKER*, so as to constitute their essential properties? Who again can give a serious and satisfactory answer to the above question, without being struck as forcibly with another conviction, that the terms "spirit" and "life," when applied by a *Divine* Speaker, involve in them *distinct* divine principles, so that "spirit" is to be understood as expressive of one divine principle, and "life" as expressive of another, otherwise the two terms would be a useless tautology, altogether unworthy of a *DIVINE SPEAKER*? Again, who can give a serious and satisfactory answer to the above question, without discerning, as by a noon-day light, that "spirit" and "life," according to their *distinct* signification, and as *distinctly* applied by a *DIVINE SPEAKER*, must of necessity mean the same things as *DIVINE WISDOM* and *DIVINE LOVE*, or *DIVINE TRUTH* and *DIVINE GOOD*, since the *GODHEAD*, we are assured, is *both*, and may therefore be called the divine union of both in their infinity and eternity? The conclusion then from the above premises is, (and a more important conclusion cannot be conceived by man,) that every part of the revealed Word, both of the Old and New Testament, is filled with the *Divine Wisdom* and the *Divine Love*, or with the *Divine Truth* and *Divine Good*, of the *Most HIGH God*, in indissoluble union, this being its very inmost soul and hidden essence, whilst the letter or history is merely its external body and manifested existence.

From the above consideration then may be clearly discovered the sanctity and divinity of the inspired writings, and in what that sanctity and divinity principally consist. For if the divine wisdom and divine love, or the divine truth and divine good, are the very essential "spirit" and "life" of those writings, conjoined with them as the *soul* is conjoined with the *body*, or as human thought and affection are conjoined with human speech, then how plain is it to see that God Himself, who is the very union itself of divine wisdom and love, or of divine truth and divine good, is one with those

writings, and so incorporated in them, (if we may use the expression,) that it is impossible to put them asunder! But if the GREAT and HOLY GOD be thus incorporated in His written Word, so that the letter or history of that Word is only the *body*, the *husk*, or *shell*, of which He Himself is the *living soul*, the *vital seed* or *kernel*, then what language can sufficiently express, or what idea fully conceive, the sanctity and divinity of the inspired records? Then how ought we to bow down in humiliation and devout reverence before the Saered Volume, as before the MOST HIGH GOD Himself, who is present in it! Then how ought we to exclaim with the patriarch of old, "Surely the Lord is in this place, and I knew it not; this is none other than the house of God, and this is the gate of heaven!" Gen. xxviii. 16, 17. And then too, observing how the letter or history is only as a kind of *casket*, to contain the *jewels* and *treasures* of the divine love and wisdom deposited and concealed within, how cautious ought we to be, either of mistaking the *casket* for its *rich contents*, or of fixing our eyes so intently on its *beauty* and its *lustre*, as to overlook and become blind to what gives it all its value, viz. the divine presence, will, wisdom, intelligence, and operation of the MOST HIGH and HOLY GOD! From this view then of the sanctity and divinity of the sacred Scriptures. it will be manifest to every considerate mind that they carry along with them their own *internal* testimony, or a full and satisfactory evidence of their divine original. For as when the sun of this world shines in his strength, enlightening the eyes of men with his cheering light, and enlivening their bodies with his quickening and reviving heat, no other proof can be wanting either of the sun's existence, or of the properties and qualities by which that grand luminary is distinguished from all other objects, so it is likewise in regard to the REVEALED WORD. No other proof can be wanting of its sanctity and divinity, or that it is indeed the living WORD of the MOST HIGH, but the blessed effects which it is calculated to produce in every well-disposed mind. For does the light of the sun, when enlightening the eye of the beholder, convince him most effectually, and beyond the force of any other argument, that it is the sun? In like manner, the light of divine truth, shining forth from that GLORIOUS BEING, who at once hides and manifests His Divine Countenance in His HOLY WORD, convinces the simple and sincere that it is divine truth, so that no other argument can be wanting to confirm their faith. Does again the sun's reviving warmth confirm the proof of His existence and astonishing properties, by

exeiting combined wonder, adoration, and delight in all who are made sensible of the power of his quickening beams? In like manner, and for the same reason, there is a warmth of heavenly love and charity, issuing from the bosom of the FATHER OF MERCIES, and dispensed to His humble and teachable children through the quickening beams of His Most HOLY WORD, which brings along with it such an addition and powerful conviction of its sanctity and divinity, that all doubt and uncertainty vanish, whilst wonder, adoration, and joy announce the presence, and prove to a demonstration, the mercy, love, and benevolence of the DIVINE BEING, whose sacred residence it is, whose instructive language it speaks, and whose manifold divine blessings it is the medium of communicating to His penitent and believing children.

To exhibit then this internal evidence of the sanctity and divinity of the Sacred Scriptures, is the first *particular* object aimed at in the following pages. And since this evidenee is principally derived from the numerous extracts selected from the theological writings of Swedenborg, by which extracts it is made clear to demonstration, that under the letter and history of the inspired Volume, there is contained an internal or spiritual sensc, which constitutes the very *spirit* and *life* of the Holy Book, therefore a *second* particular object is to demonstrate the high authority stamped on those writings, as resulting from this their sacred and edifying testimony. To say all that might be said on this subject, would require a volume, which is now beecome the less necessary, since so many volumes have already been written upon it, all carrying with them a fulness of conviction to the serious and well-disposed mind. But there is one feature of note and excellenee in the character of the enlightened author under consideration, which perhaps has not heretofore been sufficiently insisted on, and which as being more immediately connected with his general interpretation of the Sacred Scriptures, and especially with his particular comments on the following Gospel, it may not be improper here to advert to, and dwell on. The feature alluded to is the author's grand discovery of the distinction existing between the two eternal principles, which he calls the Good and the TRUE, together with the eternal relationship of those principles to each other; their perfect and everlasting union in the divine Mind, and also in the divine Word; their conjunction likewise in the heavens, or in the minds of the heavenly inhabitants; their conjunction too in every created sub-ject in the world of nature, together with their proposed conjunction in the minds and lives of men, with a view to render

them also capable of heavenly and eternal association and bliss ; and lastly, their manifestation in the distinct natures and qualities of the two sexes, from which result the nature, necessity, sanctity and bliss of married life.

If then it be a fact that the above eternal distinction between the Good and the TRUE was never before noted, or at least never before insisted on, by ony human writer ; if it be a fact also that the distinction, as it is extended and elucidated by the enlightened author of the following Extracts, involves in it lessons of the deepest and most important wisdom, by opening the intellectual mind to the true knowledge of the Most HIGH God ; by proving, with irresistible and heretofore unknown evidence, the divinity and sanctity of His REVEALED WORD ; by manifesting the heavenly principles, their distinctness, and yet their conjunction, which constitute the holiness and bliss of angelic life ; by conducting man to a more intimate acquaintance with himself, as created to be a receiver of those principles conjointly, thus as gifted with a *will* for the reception of heavenly *good*, and with an *understanding* for the reception of heavenly *truth* ; by thus further instructing him in the full measure of his religious duties, all which have relation to the formation of those principles, and to their perfect conjunction in his mind and life ; by exhibiting a clearer view of the wonderful works of the GREAT CREATOR in this lower world, in which even every grain of sand is stamped with the divine marks and characters of the conjunction of the above divine principles ; and lastly, by demonstrating the divine origin and sanctity of married life, the partners of which stand, each of them, in a distinct relationship to those principles, and thus in the blessed capacity of being fully united with each other according to such holy relationship ;—if all this, it is contended, be true, (and who but a stranger to our enlightened author can dispute the truth ?) then what further argument can be wanted in favour of the high authority by which his pen was directed, and thus of that divine and merciful Providence which gifted him with the extraordinary powers, *first*, of discovering the above wonderful distinction, so as to discern and comprehend it clearly in his own mind, and *secondly*, of unfolding for the edification of others, all its most interesting and edifying results, applications, uses, and benefits ?

Doth the reader still doubt and dispute the above authority ? Then in the spirit of humble and devout prayer to the FATHER of MERCIES, and with a mind divested of all worldly and selfish prejudices, let him peruse attentively and seriously

the extracts from the theological writing of the enlightened author, which are contained in this volume. Let him in this spirit view their testimony, first as a *spiritual telegraph*, announcing blessed tidings from afar respecting the divine mind and the angelic kingdom, or (to change the allusion) as a grand *panorama*, in which may be seen all the wonders and beauties of creating, preserving, redeeming, and regenerating Wisdom and Love. Let him next examine it as a *mental kaleidoscope*, in whicht the apparent incoherences, contradictions, and scattered senses of the letter of the sacred Scriptures, are presented to the delighted eye in all the symmetry, order, and harmony of the most affecting and beautiful arrangement. Let him lastly regard it as a *golden wedding ring*, intended for the finger of *the Bride, the LAMB's Wife*, as a symbol of her eternal and happy conjunction in life and love with her *DIVINE HUSBAND*, and not only so, but as a representative figure of the conjunction of His divine Love and divine Wisdom in all the subjects of creation, whether great or small. Let him then ask himself the following questions, and answer them in the sanctuary of conscience. Is it possible for any mortal *of himself*, to invent and fabricate such wonderful instruments? For can any mortal, *of himself*, remove "the face of the covering cast over all people, and the veil that is spread over all nations?" Isaiah xxv. 7. Can any mortal *of himself*, be found "worthy to open the book and loose the seals thereof, Rev. v. 2, so as to present it to the view of his fellow-mortals, in its *transfiguration glory*, full of light, full of power, and of consolation? Can any mortal, *of himself*, thus enable "the blind to see, the deaf to hear, the lame to walk, and the dead to rise?" Matt. xi. 5. Let then the above impossibilities decide the question of authority in the present case, by conducting the reader to its divine source, until all doubt, all dispute, all uncertainty on the occasion, be lost in the animating confession of the holy one of old, "this is the *LORD's* doing, it is marvellous in our eyes. This is the day which the Lord hath made, we will be glad and rejoice in it." Psalm cxviii. 23, 24.

But should any fluctuation still remain in the reader's mind, concerning the testimony in question, it is humbly hoped that it will be entirely appeased by a view of *the sublimity, purity, and edifying tendency of that rule of doctrine and of life, which will be found in the following extracts*, and which is the *third* point of consideration intended to be insisted on in the present publication. This *rule of doctrine and of life* results from the distinction between the two prin-

ciples of the Good and the TRUE above adverted to, and is in continual connexion with it. As a *rule of doctrine* therefore it teaches, first and principally, that the LORD and SAVIOUR JESUS CHRIST, in His GLORIFIED or DIVINE HUMANITY, is the SUPREME and ONLY GOD, since when this SAVIOUR says, "My words are SPIRIT and are LIFE;" and again, "I am the Way, the Truth, and the Life," John xiv. 6, He must of necessity be understood to mean that He is the SUPREME Good and SUPREME TRUTH in indissoluble union. For that He is the SUPREME TRUTH, is evident from His own words, and that He is also the SUPREME Good, is equally evident from His calling His words *Life*, and Himself *the Life*, inasmuch as *the life*, on this occasion, as applied by the INCARNATE GOD, must of course involve in it all that is *good, merciful, compassionate, and benevolent* in the divine mind. But if JESUS CHRIST be indeed the SUPREME Good, and SUPREME TRUTH in indissoluble union, then it must follow as a sure and indisputable conclusion, that He is the GREAT and ONLY God, otherwise it must be maintained that two divine Beings exist, who are each of them the SUPREME Good and SUPREME TRUTH, which is the same thing as to insist that there are two independent Gods; for what is God, but the SUPREME Good and SUPREME TRUTH?

Having thus then established this essential point of Christian doctrine, and this by an evidence as manifold as it is incontrovertible, which no sophistry of man can elude, because grounded in and confirmed by the sure testimony of the inspired oracles throughout, the enlightened author of the Extracts next proceeds to show, from the same distinction between the Good and the TRUE, what that *rule of life* is, which is obligatory on all Christians, as being alone conducive to purification, regeneration, and final salvation. Nothing can exceed the simplicity and consistency of this rule, except its admirable adaptation to the being for whose use it is intended. For what shall we say is this being, and what is his proper quality and character? Is he not born into evil and error of every kind, loving himself and the world more than God and his neighbour, and calling nothing good or true but what tends to confirm him in such polluted love? How then is such a being to be reformed, purified, and finally saved? In other words, how is such a being to be made a lover of God and of his neighbour? How, (says the enlightened author of the Extracts,) but by first receiving heavenly *truth* from the Word of God in his *understanding*, and by next suffering the light of this truth to conduct him to the purity

of heavenly *good* in his *will*, that so he also, like his DIVINE Lord, may attain, in his measure, the conjunction of those two divine principles in his mind and life, and may thus become a living image and likeness of his GREAT CREATOR, as by creation he was intended to be?

Behold here then the short, but sure and infallible *rule of life*, pointed out in the following extracts, as the direct path to holiness and to bliss! Man, it is there insisted on, can never become either holy or happy, but by conjunction of life and love with the adorable fountain of life and love, the LORD and SAVIOUR JESUS CHRIST. "But conjunction of life and love with Jesus Christ implies, first, that man knows what is good and true; and secondly, that he loves it; and thirdly, that from knowledge and love conjoined he performs, or practices it." It is necessary then that every man, who is desirous of obtaining that blessed conjunction, "should in the first place read diligently the Word of God, until his understanding is enlightened by the light of the Eternal Truth, and in the next place should suffer that truth to enter into his will or love, where it changes its name, and becomes the Supreme Good. But with this blessed view it is essentially necessary that he should suffer the truth to make manifest his natural evils, and when they are manifested, that he should enter manfully into the combat against them, otherwise the truth remains alone and unproductive, not being conjoined with its good, inasmuch as good cannot enter until evil is first removed." It is further necessary that he should acknowledge, humbly and gratefully, that all truth and good "are from Jesus Christ alone, and given to man for the blessed purpose of effecting eternal conjunction with that Great and Holy God. And lastly it is necessary, that he should give full and free operation to those heavenly principles, by fulfilling all the duties of his station in life, according to their just and reasonable requirements." Thus it will be seen, that man's justification and salvation "are not of himself but of the Great Saviour, because they are not of faith alone, nor of charity alone, nor of good works alone, but of all united, and not of all united, unless they are also united with Jesus Christ, by the humble and grateful acknowledgement, that all faith, which is of truth, and all charity which is of good, and all good works which are the operation of faith and charity united, are from Him alone, whilst man is merely a receiver of His Divine Spirit and Life, or of His Divine Truth and Good, and co-operates with Him in the formation and fruitfulness of those heavenly principles, by ceasing to do

evil, and learning to do good. Thus, too, it will be further seen how groundless, and therefore how dangerous, “is the modern doctrine of salvation by faith alone, which is the same thing as salvation by knowledge alone without the life of knowledge, or by light in the understanding whilst the will, or love, remains unchanged, and consequently defiled with every uncleanness and abomination.”

Having thus then pointed out the design of the following pages both *generally* and *particularly*, it only remains for the translator to make a few remarks on his new translation of the Gospel from the original Greek, and also on the *internal sense* as it is given in a series. And *first*, in regard to *the translation*, the translator thinks it proper here to repeat what he some years ago observed concerning his translation of the Gospel according to Matthew—viz. “that he has endeavoured to make it as literal as possible, consistent with the different idioms of the two languages, and therefore the English reader will not be surprised at finding some deviations in this respect from the common version, especially where a regard to the internal sense made it necessary to adhere closely to the letter of the original. Nevertheless, the translator must still lament the imperfection of his translation, arising in some cases from the want of English terms to express the Greek ones, and in other cases from the undefined and indistinct sense of the English terms, which on that account are inadequate to express the distinct ideas suggested in the original Greek. *Secondly*, as to *the internal sense in a series*, the translator has only to add on the occasion, that in giving the *internal sense* in the present translation, he has thought it his duty to be guided by the enlightened author of the Extracts, so far as his particular views were immediately discoverable, and in every other case to be directed by his general mode of interpreting the Sacred Scriptures. It now only remains for him to offer up his most devout prayers to the God of the church, that He will be pleased to give His divine blessing to every part of the following publication, that so it may tend to the building of the walls of His New Jerusalem, and add to the number of its blessed inhabitants, by announcing that the **LORD JESUS CHRIST**, in His **DIVINE HUMANITY**, is the true **BRIDEGROOM** and **HUSBAND** of the church, *the ALPHA and OMEGA, the BEGINNING and the END, the FIRST and the LAST*, and that “blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. xxii. 13, 14. AMEN.

ADVERTISEMENT TO THE THIRD EDITION.

IN presenting this New Edition to the Public, the Editors have to state, that they have carefully revised the text, collating it with the original Greek; they have also pruned the Exposition of many repetitions, and have added no fewer than 233 new extracts from the voluminous writings of Swedenborg. The Exposition of the Spiritual Sense of this Divine Gospel is, therefore, much more complete than in former editions, and will consequently be more useful to the devout reader who desires to be enlightened and edified by the “Spirit and Life” of the Word of God.

They have likewise prepared and appended an Index of the various terms, subjects and correspondences, which are more or less explained in the Exposition; this, they trust, will prove useful as a means of general as well as special reference.

Manchester, 1853.

* * * For an explanation of the abbreviated titles of the works referred to in the following pages, see page 424.

THE GOSPEL ACCORDING TO J O H N.

CHAPTER I.

CHAPTER I.

THE INTERNAL SENSE.

1. In the beginning was the Word, and the Word was with God, and God was the Word.

2. The same was in the beginning with God.

3. All things were made by Him, and without Him was not any thing made that was made.

4. In Him was life, and the life was the light of men.

5. And the light shineth in darkness, and the darkness comprehended it not.

THAT the LORD, as to His Divine Human [principle], which is Divine Truth, existed from eternity, in undivided union with the Divine Good, which is JEHOVAH. (Verses 1, 2.)

That by Divine Truth from the LORD was effected the all of creation, both natural and spiritual, thus the production of the all of outward nature, and likewise the regeneration of man, and the establishment of the church. (Verse 3.)

That Divine Truth is always in union with Divine Love, and by virtue of that union is the Source of all wisdom, intelligence, and rationality, amongst mankind. (Verse 4.)

But that mankind had so immersed themselves in external and natural things, and thus in false principles, that they no longer acknowledged Divine Truth. (Verse 5.)

6. There was a man sent from God, whose name was John.

7. He came for a witness, that he might bear witness of the light, that all might believe through him.

8. He was not the Light, but *was sent* that he might bear witness of the Light.

9. That was the true Light, which enlighteneth every man that cometh into the world.

10. He was in the world, and the world was made by Him, and the world knew Him not.

11. He came unto His own, and His own received Him not.

12. But as many as received Him, to them gave He power to become the sons of God, to them who believe in His name.

13. Who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and tabernacled amongst us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

15. John bare witness of Him, and cried, saying, This was He of whom I said, He that cometh after me, was before me, because He was prior to me.

That Divine Truth has its appointed representatives, here on earth, amongst those who are principled in charity and faith, whose office it is to testify concerning the **Lord's** Divine Humanity, and thus to lead mankind to acknowledge and receive it, as the only Source of all wisdom, intelligence, and rationality. (Verses 6—9.)

That the **Lord**, by His Divine Truth, or the Word, was present with the Jewish church, but that He was not in general known and acknowledged, yet that all, who did know and acknowledge Him, were made regenerate, and thus delivered from the guilt of doing violence to charity, and of profaning truth, being cleansed from all the principles of evil and error. (Verses 10—13.)

That the **Lord**, by assuming the human nature, and thus becoming a Man, made Himself Divine Truth in ultimates, as He had before been Divine Truth in first principles, and thus gained fuller access to man, by imparting a fuller measure of His Divine Love and Wisdom. (Verse 14.)

Therefore all who are principled in charity and faith, acknowledge from the heart, that the **Lord** in His Divine Humanity is the eternal God, and that all good and truth

16. And of His fulness have we all received, and grace for grace,

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

18. No one hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view.

19. And this is the witness of John, when the Jews sent from Jerusalem priests and Levites to ask him, Who art thou?

20. And he confessed, and denied not, and confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou the Prophet? And he answered, No.

22. Then they said unto him, Who art thou? that we may give an answer to them who sent us: What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Esaias the prophet.

24. And they who were sent were of the Pharisees.

25. And they asked him, and said unto him, Why baptizest thou then, if thou art not the Christ, nor Elias, nor the Prophet?

26. John answered them, saying, I baptize with water,

are from Him, and that He came into the world to open those interior things of His Word, for the benefit of mankind. (Verses 15, 16, 17.)

They acknowledge also, that no right apprehension can be had of the invisible JEHOVAH, but by or through the visible Humanity, which He assumed and glorified for that purpose. (Verse 18.)

Thus they testify concerning themselves, to those of the perverted church who are inquisitive about them, that they possess no truth or good of themselves, but only from the Word, and that from the Word all in the vastated church are admonished to prepare themselves to receive the LORD in His DIVINE HUMANITY. (Verses 19—23.)

They testify further, that they can teach only external truth, but that the truth itself is the LORD as to His Divine Humanity, who is yet unacknowledged, although He is the very central life of all truths. (Verses 24, 25, 26.)

but there standeth one in the midst of you, whom ye know not.

27. He it is who, coming after me, was before me, whose shoe's latchet I am not worthy to unloose.

28. These things were done in Bethabara, beyond Jordan, where John was baptizing.

29. On the morrow John seeth Jesus coming to him, and saith, Behold the Lamb of God who taketh away the sin of the world !

30. He it is of whom I said, After me cometh a man, who was before me; for He was prior to me.

31. And I knew Him not, but that He should be made manifest to Israel, on which account I am come baptizing with water.

32. And John bare witness, saying, I saw the Spirit descending as a dove from heaven, and it abode upon Him.

33. And I knew Him not, but He who sent me to baptize with water said unto me, On whom thou shalt see the Spirit descending, and abiding upon Him, He it is who baptizeth with the Holy Spirit.

34. And I saw and bare

And has thus pre-eminence over all, since the lowest order of internal truth is above the highest of what is external. (Verse 27.)

Such is the testimony of external truth, derived from the letter of the Word, which testimony presently conducts to a view of internal truth as it is in connexion with the LORD's Divine Humanity, by virtue of which internal truth confession is made that the LORD in His Divine Humanity is the purest innocence, and that human disorder can never be removed, only so far as that innocence is implanted in human minds. (Verses 28, 29.)

Confession is further made from internal truth, that the LORD, in His Divine Humanity, is the ETERNAL GOD, and that all good and truth are from Him, and that He is to be made known to the church by the teaching of external truth from the Word. (Verses 30, 31.)

Which truth testifies, that all the good and truth of faith, thus all purification and regeneration, are from the Divine Humanity of the LORD and that consequently all internal truth is from the same Source. (Verses 32—35.)

witness, that this is the Son of God.

35. Again on the morrow, John stood and two of his disciples.

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speaking, and they followed Jesus.

38. Then Jesus turning, and seeing them following, saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where abidest thou?

39. He saith unto them, Come and see. They came and saw where he abode, and remained with him that day, and it was about the tenth hour.

40. Andrew the brother of Simon Peter, was one of the two disciples who heard from John, and followed him.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42. And he led him to Jesus, and Jesus looking on him, said, Thou art Simon the son of Jona: Thou shalt be called Cephas, which is, being interpreted, a stone, (or Peter.)

43. On the morrow, JESUS

That they who are principled in charity, and in the faith of charity, have their spiritual sight opened to behold and to confess the LORD in His Divine Humanity, whom therefore they immediately acknowledge and obey as the only GOD. (Verses 35, 36, 37.)

And being led by an internal dictate in their own minds to explore and examine the end of all truth, or knowledge, they are led further to inquire after the good of love and charity, to which all truth and knowledge point, and thus attain conjunction with the LORD in that good. (Verses 38, 39.)

That they who are principled in the good of charity instruct those who are principled in the good of faith, concerning the LORD in His Divine Humanity, and thus conduct them to the INCARNATE GOD, by whom they are taught that they, who are principled in truth derived from good, ought to attach themselves to Divine Truth, or to truth proceeding from, and in conjunction with, the LORD's Divine Humanity. (Verses 40, 41, 42.)

That they of the church,

willed to go forth into Galilee, and he findeth Philip, and saith unto him, Follow me.

44. But Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathaniel, and saith unto him, We have found Him of whom Moses in the law, and the prophets did write, Jesus, the son of Joseph, of Nazareth.

46. And Nathaniel said unto him, Can any good thing be from Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathaniel coming to him, and saith of him, Behold, truly an Israelite, in whom is no guile.

48. Nathaniel saith unto him, Whence knowest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49. Nathaniel answered, and saith unto Him, Rabbi, Thou art the Son of God, thou art the King of Israel!

50. Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, henceforth ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

who are principled in intelligence, are next instructed to acknowledge all intelligence to be derived from the LORD's Divine Humanity, and that when they are so instructed, they again instruct those who are principled in charity and its faith, that the LORD is manifested in His Divine Humanity, as was predicted. (Verses 43, 44, 45.)

Which instruction is received with doubt, until conviction is wrought of the Divine Wisdom of that HUMANITY, by the distinction which it makes between spiritual good and natural good, and by setting the former above the latter. (Verses 46—49.)

That this distinction, however, does not produce a conviction equal to that which arises in the course of regeneration, when the internal man is opened to see the several orders of truth in their connexion with the Divine Source, by virtue of which man's ascent to God is first effected, and afterwards the descent of God to man. (Verses 50, 51.)

EXPOSITION;

BEING EXTRACTS

From the Theological Writings of Emanuel Swedenborg.

CHAPTER I.

VERSES 1—3. *In the beginning, &c.*—The *beginning* is called the most ancient time; by the prophets throughout, the “day of antiquity,” and also “the day of eternity.” The *beginning* also involves the first time when man is regenerating, for on this occasion he is born anew and receives life; regeneration itself is hence called the new creation of man. *A. C. 16.*

Every state before man is instructed, is a *commencement* [*initium*,] and when he begins to be instructed, it is a *beginning* [*principium*.] *A. C. 1560.*

That the Lord, that is, the Word or Divine Truth, by which all things were made that were made, and by which the world was created (John i. 3), was the Divine Wisdom, which, with the Divine Love, constitutes the Divine Essence, and thus one and the same God, is a natural consequence, for Divine Wisdom is also Divine Truth, since all things pertaining to wisdom are truths, and wisdom produces nothing but truths; thus altogether according to Jer. x. 12; li. 15. The same is also understood by that passage in Psalm xxxiii. 6; the Spirit or breath of the Lord’s mouth also is wisdom, and the Word there mentioned is the Divine Love and Divine Wisdom together; for it is said, “And the Word *was God.*” John i. 1. *N. Q. 4.*

All the *esse* of heaven and the world proceeds from the Lord, for the Divine Proceeding is what created and formed all things in heaven and in the world, and this is called the Word in John i. 1—3; and the Word there mentioned is the Divine Proceeding which is called Divine Truth, from which all things were made and created. *A. E. 639.* See also Exposition, verse 10.

God in this passage signifies Divine Love, and the *Word* signifies Divine Truth or Divine Wisdom; for which reason the Word is called *Light*; and by light, when spoken of God, is signified Divine Wisdom. *T. C. R. 76.*

Verses 1—14. *In the beginning was the Word, &c.*—Few know what is here meant by *the Word*; that the Lord is meant, is manifest from singular the expressions here used. But the internal sense teaches, that the Lord as to the Divine Human is meant by the Word; for it is said, “that the *Word was made flesh*, and dwelt amongst us, and we saw His glory:” And inasmuch as the Divine Human is meant by *the Word*, every truth is also meant which is concerning Him, and from Him, in His kingdom in the heavens, and in His church on the earth; hence it is said, “In Him was life, and the life was the light of men, and the light shineth in darkness:” and since truth is meant by the Word, by the Word is meant all Revelation, thus likewise the Word itself, or Holy Scripture.

A. C. 2894.

Without a Revelation from the Divine (Being), man cannot know any thing concerning eternal life, nor even any thing concerning God, and still less any thing concerning love to, and faith in Him: for man is born into mere ignorance, and must therefore learn every thing from worldly things, from which he must form his understanding: for he is hereditarily born into every evil which proceeds from the love of self and of the world; the delights from thence prevail continually, and suggest such things as are diametrically contrary to the Divine (Being); hence it is that man knows nothing concerning eternal life; wherefore there must necessarily be a Revelation to communicate such knowledge.

That the evils of the love of self and of the world induce such ignorance concerning the things which relate to eternal life, appears manifestly from many within the church, who, although they know from Revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life is to be acquired by means of the good of love and faith, still lapse into denial concerning those subjects, as well the learned as the unlearned. Hence it is further evident how great ignorance would prevail, if there were no Revelation.

Since therefore man lives after death, and then lives to eternity, and a life awaits him according to his love and faith, it follows that the Divine (Being), out of love towards the human race, has revealed such things as may lead to that life, and conduce to man’s salvation. What the Divine (Being) has revealed, is, with us, the Word.

The Word, forasmuch as it is a Revelation from the Divine (Being), is divine in all and every particular part; for what is from THE DIVINE cannot be otherwise. What is from THE

DIVINE descends through the heavens even to man, wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and on earth it is accommodated to the apprehension of the men who are there: wherefore in the Word there is an internal sense, which is spiritual, for the angels, and an external sense, which is natural, for men: hence it is that the conjunction of heaven with man, is effected by means of the Word.

No others understand the genuine sense of the Word but they who are enlightened; and they only are enlightened who are in love to, and faith in, the Lord; for their interiors are elevated by the Lord into the light of heaven.

The Word in the letter cannot be understood, but by means of doctrine drawn from the Word by one who is enlightened; for the literal sense thereof is accommodated to the apprehension even of simple men, wherefore doctrine drawn from the Word must serve them for a lamp. *N.J.H.D.* 249—254.

Divine Truth is called the Word, and the Word is the Lord, by reason that the Lord was Divine Truth itself when He was in the world, and afterwards, when He was glorified, He was made Divine Good, in which case all Divine Truth proceeds from Him; thus Divine Truth is light to the angels, which light also it is that enlightens our internal sight, which is the understanding; this sight, inasmuch as it does not see natural things but spiritual, has for its objects truths, in the understanding spiritual truths, which are called the truths of faith; but in the natural principle it has for its objects truths of civil life, which relate to what is just, and likewise truths of moral life, which relate to what is honest or honourable, and lastly natural truths, which are conclusions from the objects of the external senses, especially of the sight. From these considerations it may be seen, in what order truths follow each other, and that all and singular of them derive their origin from Divine Truths, which are the internal principles of all things; their forms also have hence derived their origin, for they were created to receive and contain. Hence it may be manifest what is meant by *all things being created by the Word*, for Divine Truth is the veriest essential [principle,] and is the only substantial [principle] by which are all things. *A. C.* 8861.

The Word is Divine Truth, which has been revealed to men, and because this could not have been revealed except by Jehovah as a Man, that is, except by Jehovah in a Human Form, thus by the Lord, therefore it is said, “In the begin-

ning was the Word, and the Word was with God, and God was the Word ;" in the church it is a known thing that by the Word is meant the Lord, because this is expressly said, "The Word was made flesh," &c. *A. C.* 9315.

That the Word is the beginning of the work of God, is not yet known in the church, because these words in John are not understood, "In the beginning was the Word," &c. He who understands these words as to their interior sense, and at the same time compares them with what is written in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, and also with some things contained in the *Doctrine of the New Jerusalem concerning the Lord*, may see that by the Word is understood the very Divine Truth Itself; but not the Word viewed in the expressions and letters of languages, but viewed in its essence and life, which essence and life from the inmost principle are in the senses of its expressions and letters; in consequence of this essential life, the Word vivifies the affections of the will of man, who reads it under a holy influence, and from the light of that life enlightens the thoughts of his understanding, wherefore it is said, "in the Word was life, and the life was the light of men;" this the Word does, because the Word is from the Lord, and treats concerning the Lord, and thus is the Lord: every thought, speech, and writing, derives its essence and life from him who thinks, speaks, and writes, the whole man with his quality being in those things, but in the Word is the Lord alone. *A. R.* 200.

From these words it is evident, that the Lord is from eternity God, and that He is that Lord, who was born in the world, for it is said, "The Word was with God, and God was the Word ;" and also "that without Him was not any thing made which was made ;" and afterwards that "the Word was made flesh," and "they saw Him." That the Lord is called the *Word* is little understood in the church; but He is called the Word, because the Word signifies Divine Truth or Divine Wisdom, and the Lord is Divine Truth itself or Divine Wisdom itself, wherefore also it is called Light. Inasmuch as Divine Love and Divine Wisdom make one, and in the Lord have been one from eternity, therefore also it is said, "In Him was life, and the life was the light of men;" "Life" is Divine Love, and "Light" is Divine Wisdom. This ONE is what is meant by "In the beginning was the Word, and the Word was with God, and God was the Word;" "with God" denotes in God, for wisdom is in love, and love in wisdom; in like manner in another passage in John, "Glorify Me,

thou Father, with Thyself, with the glory which I had with Thee before the world was," xvii. 5; where "with Thyself" denotes in thyself; wherefore also it is said, "and God was the Word;" and in another place, that the "Lord is in the Father, and the Father in Him;" also that "the Father and He are One." Now whereas the Word is the Divine Wisdom of the Divine Love, it follows that it is Jehovah Himself, thus the Lord, "by whom all things were made which are made," for from the Divine Love by the Divine Wisdom all things were created. That it is the same Word, which was manifested by Moses and the prophets, and by the evangelists, which is here specifically understood, may manifestly appear from this consideration, that it is the Divine Truth itself, from which the angels have all wisdom, and men spiritual intelligence; for it is this same Word which is with men in the world, and also with the angels in the heavens; but in the world with men it is natural, whereas in the heavens it is spiritual. And inasmuch as it is the Divine Truth, it is also the Divine Proceeding, and this not only is from the Lord, but also is the Lord Himself. Inasmuch as it is the Lord Himself, therefore all and singular the things of *the Word* are written concerning Him alone; from Isaiah even to Malachi, there is not a single expression which does not treat of the Lord, or, in the opposite sense, of what is contrary to the Lord. That this is the case, no one has heretofore seen, but still every one may see it, if he only knows it, and whilst he reads, thinks it, and moreover knows, that in the Word there is not only a natural sense, but also a spiritual sense, and that in this latter sense by the names of persons and of places is signified somewhat of the Lord, and hence somewhat of heaven and the church from Him, or something opposite. Inasmuch as all and singular the things of the Word are concerning the Lord, and as the Word is the Lord, because it is Divine Truth, it is evident why it is said, "And the Word was made flesh, and tabernacled amongst us, and we saw His glory;" also why it is said, "Whilst ye have the light, believe in the light, that ye may be the sons of the light: I am come a light into the world; he who believeth in Me, doth not abide in darkness;" *light* is Divine Truth, thus the Word. On this account every one, even at this day who goes to the Lord alone, whilst he reads the Word, and prays to Him, is enlightened in it. *D. Lord*, 1, 2.

In the original tongue, *words* denote things; and the reason is, because *words* in the internal sense signify truths of doctrine, wherefore all Divine Truth in general is called the

Word, and the Lord Himself is so called in the supreme sense, because all Divine Truth is from Him ; a farther reason is, because nothing which exists in the universe is any thing, that is, is a thing, unless it is from the Divine Good by Divine Truth, as is evident from John, "In the beginning was the Word, and the Word was with God, and God was the Word ; all things were made by Him," &c. *A. C. 5075.*

By the Word, when it is predicated of the Lord, and likewise of Revelation from Him, in the proximate sense is signified the Divine Truth, from which all things, which are things, exist. That all things, which are things, have existed and do exist by the Divine Truth which is from the Lord, thus by the Word, is an arcanum which has not as yet been discovered. It is believed that thereby is meant, that all things were created by God's saying and commanding, as a king in his kingdom ; but this is not meant by all things being made and created by the Word, but it is the Divine Truth which proceeds from the Divine Good, that is, which proceeds from the Lord, from which all things have existed and do exist. The Divine Truth proceeding from the Divine Good is the very very real, and the very very essential [thing] which is in the universe, and this makes and creates. Concerning the Divine Truth scarcely any one has any other idea than as concerning a word which flows from the mouth of a speaker, and is dissipated in the air ; this idea concerning the Divine Truth has produced the opinion that by the Word is meant only a command, and thereby that all things were made from a command only, thus not from any real [thing], which proceeded from the Divine of the Lord ; but, as was said, the Divine Truth proceeding from the Lord is the very very real and essential [thing] from which are all things. *A. C. 5272.*

That the Lord is Good itself, or Life, and Truth itself, or Light, and thus that there is no good and truth but from the Lord, is taught in John, "In the beginning was the Word, and the Word was with God, and God was the Word ; in Him was life, and the life was the light of men ; He was the true light, which enlightens every man that cometh into the world." *A. C. 20.*

That the Lord is the Word, He teaches in John in these words, "In the beginning was the Word and the Word was with God, and God was the Word : and the Word was made flesh, and dwelt amongst us." Inasmuch as this passage has been understood in no other way than to mean, that God taught man by the Word ; therefore it has been explained by

an expression of elevation, which involves that the Lord is not the Word itself: the reason is, because it was not known, that by the Word is meant the Divine Truth of the Divine Good, or, what is the same thing, the Divine Wisdom of the Divine Love: that these principles are the Lord Himself, was shewn in the treatise concerning the *Divine Love and the Divine Wisdom*, and that they are the Word, in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, 1—86. In what manner the Lord is the Divine Truth of the Divine Good, shall here also be briefly shewn; every man is not a man from his face and body, but from the good of his love, and from the truths of his wisdom; and whereas man is a man from these principles, every man likewise is his own truth and his own good, or his own love and his own wisdom, and without these he is not a man: but the Lord is Good Itself and Truth Itself, or, what is the same thing, Love Itself and Wisdom Itself; and these are the Word, which “in the beginning was with God, and which was God, and which was made flesh.” *D. P.* 172.

That by the Word is understood the Lord as to the Divine Human is evident, for it is said, “The Word was made flesh, and we beheld His glory, as the glory of the only-begotten of the Father.” That the Lord is God also as to the Human, or that the Lord’s Human is also Divine, is likewise evident, for it is said, “The Word was with God, and God was the Word, and the Word was made flesh.” By the Word is meant the Lord as to Divine Truth. *A. E.* 852.

When the Lord was in the world, and glorified His Human, He first made it Divine Truth, and by degrees the Divine Good of the Divine Love; and afterwards from the Divine Good of the Divine Love, He is operative in heaven and in the world, and gives them life, which is effected by the Divine Truth proceeding from the Divine Good of the Divine Love of His Divine Human, for from it the heavens have existed, and from it they perpetually exist, that is, subsist. Such things are involved in these words in John, “In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him,” &c.; the Word is Divine Truth; the first state is described by the expressions, “In the beginning was the Word, and the Word was with God, and God was the Word;” the second state is described, by “all things being made by Him.” *A. C.* 10,076.

That God is Omnipotent, Omniscient, and Omnipresent, by the Wisdom of His Love, is meant by these words in John,

"In the beginning was the Word," &c., i. 1—14; by the Word is there meant the Divine Truth, or what amounts to the same, the Divine Wisdom, wherefore also it is called Life and Light, and life and light are nothing else than wisdom. *T. C. R.* 50.

Such power has Divine Truth, which proceeds from Divine Good, that by it were created all things in the universe; the Word signifies that Truth in John, "In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by Him;" hence it is that miracles were done by Moses, for Moses represents Divine Truth. It is believed by the generality that the Word or Divine Truth is only speech from Jehovah, and a command to do so and so, and nothing more; whereas it is the very essential principle from which and by which are all things. *A. C.* 7678.

Scarcely any one knows at this day that there is any power in truth, for it is supposed that it is only a word spoken by some one who is in power, which on that account must be done, consequently that truth is only as a breathing from the mouth, and as a sound in the ear; when yet Truth and Good are the principles of all things in both worlds, the spiritual and the natural, by which principles the universe was created, and by which the universe is preserved; and likewise by which man was made; wherefore those two principles are all in all. That the universe was created by Divine Truth is plainly said in John, "In the beginning was the Word, and the Word was with God; all things were made by Him;" and in David, "By the Word of Jehovah were the heavens made," Psalm xxxiii. 6; by the Word in both cases is meant the Divine Truth. Inasmuch as the universe was created by Divine Truth, therefore also the universe is preserved by it; for as subsistence is perpetual existence, so preservation is perpetual creation. The reason why man was made by the Divine Truth is, because all things of man have reference to understanding and will, and the understanding is the receptacle of Divine Truth, and the will of Divine Good; consequently the human mind, which consists of those two principles, is nothing else but a form of Divine Truth and Divine Good spiritually and naturally organized. From these considerations, it may now be manifest for what cause God as the Word came into the world, and was made Man, viz. that this was for the sake of redemption; for on this occasion God by the Human, which was Divine Truth, put on all power, and cast down, subdued, and reduced under His obedience the hells, which had grown up even to the heavens where angels

were, and this not by an oral word, but by the Divine Word, which is Divine Truth ; and afterwards He fixed a *great gulf* between the hells and the heavens, which none from hell can pass over. From these considerations, it may be manifest that the power of Divine Truth is ineffable ; and since the Word, which is in the Christian church, is the continent of Divine Truth in its three degrees, it is evident that this is what is understood in John, i. 3, 10. *T. C. R.* 224. See also *H. H.* 137.

That creation in the Word signifies the reformation and establishment of the church, which is effected by the Divine Truth proceeding from the Lord, is evident from the words in John, i. 1—14. By *the Word* is there understood the Lord as to Divine Truth ; that all things were created by it, is understood by all things “ being made by Him, and without Him was not any thing made which was made, and by the world being made by Him ;” inasmuch as by the Word is meant the Lord as to Divine Truth, therefore it is said, “ In Him was life, and the life was the light of men, that was the true light ;” *light* signifies Divine Truth, and *life* all intelligence and wisdom from the Divine Truth, for this constitutes the essential life of man, and also according to it is life eternal ; the presence of the Lord with every one with His Divine Truth, from which is life and light, is understood by “ the light shining in darkness, and enlightening every man that cometh into the world ;” but that they, who are in the falses of evil, do not perceive, thus do not receive it, is meant by “ the darkness not comprehending,” and by “ the world not knowing Him,” *darkness* signifying the falses of evil. That it is the Lord as to the Divine Human, who is here understood by the Word, is very evident ; for it is said, “ And the Word was made flesh, and dwelt amongst us, and we saw His glory ;” *glory* also signifies Divine Truth. Hence also it is evident that to *make* or to *create*, in the above passage, signifies to make man new or to reform ; for in the above passage, in like manner as in the book of creation, mention is immediately made of *light*, by which is signified the Divine Truth proceeding, whereby all are reformed. *A. E.* 294.

“ *In Him was life*,” &c.—The Divine Sphere which proceeds from the Lord, and which is called Divine Truth, is universal, and fills the universal heaven, and constitutes the all of life therein ; it appears there before the eyes as light, which not only illuminates the sight, but also the mind ; it is the same sphere likewise which constitutes the understanding appertaining to man : this is meant by these words in John, “ *In*

Him was life, and the life was the light of men ; this was the true light, which illuminates every man that cometh into the world, and the world was made by Him ;” the subject treated of in this passage is concerning Divine Truth, which is called the Word, and that Divine Truth or the Word is the Lord Himself. This light, which is Divine Truth proceeding from the Lord, was described amongst the ancients by radiant circles of a golden colour around the head and body of God represented as a Man ; for the ancients perceived God no otherwise than under a Human Form. When man is in good, and from good in truths, then he is elevated into that Divine Light, and more interiorly according to the quality and quantity of good. *A. C. 9407.*

By *life* in this passage is meant the Divine Love of the Lord, and by *light* His Divine Wisdom. *D. L. W. 38.* See also Exposition, chap. vi. 40, 57.

Verse 5. *And the light shined in darkness, and the darkness comprehended it not.*—The *light* in this passage is Divine Truth ; and whereas men, from being internal men, were become so external or natural, that they no longer acknowledged Divine Truth, thus neither the Lord, therefore it is said, that “the darkness did not comprehend the light,” and that the world did not acknowledge Him. *A. E. 151.*

Darkness in the above passage denotes falsities within the church : falsities out of the church are also called darkness, but such as may be illuminated, concerning which it is thus written in Matthew, “The people sitting in darkness have seen a great light, and to them who have sat in the region and shadow of death, light hath arisen,” iv. 16, where *darkness* denotes the falses of ignorance, such as is the darkness of the Gentiles ; and in John, “This is the condemnation, that light is come into the world, but men loved darkness more than light, because their deeds were evil,” iii. 19, where *light* denotes truth, and *darkness* falses ; light also denotes the Lord, because from Him is all truth, and darkness denotes the hells, because thence comes all that is false. *A. C. 1839.*

Verse 6. *There was a man sent from God, whose name was John.*—In the Word there are several who represent the Lord as to Divine Truth, or as to the Word ; but the principal amongst them are Moses, Elias, Elisha, and *John the Baptist* ; that *John the Baptist* has this representation, is manifest from this consideration, that he is “the Elias who was to come.” He who does not know that *John the Baptist* represented the Lord as to the Word, cannot know what all those things in-

volve and signify, which are said concerning him in the New Testament, as in Matthew xi. 7—15; Luke vii. 24—28. Also by these words in Matthew, “The disciples asked Jesus, Why do the scribes say, that Elias must first come? He answering said, Elias indeed shall first come, and restore all things; I say unto you, that Elias hath already come, and they did not acknowledge him, but did to him whatsoever they willed; so likewise shall the Son of Man suffer of them: and they understood that he spake to them of John the Baptist,” xvii. 10, 13; that Elias came, and they did not acknowledge him, but “did to him whatsoever they willed,” signifies that the Word indeed taught them that the Lord was to come, but that still they were not willing to comprehend, interpreting it in favour of self-dominion, and thereby extinguishing the Divine principle which was in it: that they were about to do the like with Truth Divine itself, is signified by “likewise so shall the Son of Man suffer of them;” the Son of Man is the Lord as to Truth Divine. From these considerations it is now evident what is meant by the prophecy concerning John, in Malachi, “Behold, I send unto you Elias the prophet, before the great and terrible day of Jehovah cometh,” iv. 5. The Word is also described in the ultimate, or such as it is in the external form which appears before man in the world, by the clothing and by the food of John the Baptist, as in Matthew, “John the Baptist preaching in the wilderness of Judea had clothing of camel’s hair, and a leathern girdle about his loins, and his food was locusts and wild honey,” iii. 1, 3, 4: in like manner as Elias in the second book of Kings, where it is written, “that he was a hairy man, and girded about the loins with a girdle of leather,” i. 8; by “clothing or a garment,” when concerning the Word, is signified Truth Divine therein in the ultimate form; by “the hairs of a camel” are signified scientific truths such as are there before man in the world; by “a leathern girdle” is signified the external bond connecting and keeping in order all interior things; by “food” is signified spiritual nourishment derived from the knowledges of truth and good from the Word; by “locusts” are signified ultimate or most common truths; and by “wild honey” their pleasantness: the reason why such things are signified by clothing and food, is grounded in representatives in the other life; where all appear clothed according to truths derived from good, and where food also is presented according to the desire of knowing and growing wise; from this ground it is that “clothing or a garment” denotes truth. He who does not know that such

things are signified, cannot in any wise know why Elias and John were so clothed ; that those things signified something peculiar to those prophets, every one may think, who thinks well of the Word. Inasmuch as John the Baptist represented the Lord as to the Word, therefore also when he spake concerning the Lord, who was the Word Itself, he said of himself that he was not Elias, nor a prophet, and that he was not worthy to loose the latchet of the Lord's shoe ; from which words it is evident that John, when he spake concerning the Lord Himself, who was Divine Truth Itself or the Word, said that he was not any thing, inasmuch as the shade disappears when the light itself appears, or the representative disappears when the effigy itself appears. He who does not know that representatives vanish away like shadows at the presence of light, cannot know why John denied that he was Elias and a prophet. *A. C. 9372.*

Verses 7, 8. *He came for a witness, that he might bear witness of the light, &c.*—*Light* signifies the Divine Truth ; wherefore the Lord is called the true *light* which illuminates every man ; and *to bear witness* concerning the light signifies the acknowledgement of His Divine Human from which Divine Truth proceeds. This *witness* is in Divine Truth universally, as may be manifest from this consideration, that the angels of the interior heaven cannot think otherwise of the Divine [Being] than under a human form, thus of the Divine Human, by reason that the Divine Human [sphere] of the Lord fills the universal heaven, and forms it, and the thoughts of the angels are directed and flow according to the form of heaven. Hence it is that the testimony [or witness] of Jesus Christ signifies the acknowledgement of the DIVINE of the Lord in His Human. *A. E. 27.*

Verses 9, 10. *That was the true light, which enlighteneth every man that cometh into the world, &c.*—The Divine Truth, which is from the Lord, continually flows-in with man, and makes his intellectual principle ; and if you are disposed to believe it, man, without the continual influx of Divine Truth proceeding from the Lord, cannot perceive and understand any thing at all : for the Divine Truth proceeding from the Lord is the light which illuminates the mind of man, and makes the internal sight, which is the understanding ; and whereas that light continually flows-in, therefore it adapts every one to receive ; but they who receive, are they who are in the good of life ; and they who do not receive, are they who are in evil of life ; nevertheless these latter, as well as the former, are in the faculty of perceiving and understand-

ing, and likewise in the faculty of receiving, so far as they desist from evils. This is what is meant by these words in John, "That was the true light, which enlighteneth every man that cometh into the world: He was in the world, and the world was made by Him: but the world knew Him not." The subject treated of in this passage is concerning the Word, which is the Divine Truth proceeding from the Lord. That every man in the world, who is of sound reason, is in the faculty of understanding Divine Truth, and hence in the faculty of receiving, so far as he desists from evils, has been given me to know by much experience; for all, both evil and good, as many as are in the other life, are capable of understanding what is true and what is false, also what is good and what is evil, but they who are evil, although they understand what is true and good, are still not willing to understand; for the will is repugnant, and in the will is evil; wherefore when they are left to themselves, they still relapse into the falses of their own evil, and hold in aversion what is true and good, which they understood. Hence it was made evident, that the Divine Truth proceeding from the Lord continually flows-in into human minds, and adapts them to receive, and that it is so far received as man desists from the evils which are of self-love and the love of the world. *A. C.* 9399; see also 10,196.

Verse 10. *The world was made by Him, &c.*—None can form a just idea concerning the creation of the universe, unless the understanding be brought into a state of perception by certain universal knowledges first premised, such as the following: 1. That there are two worlds, a spiritual world for angels and spirits, and a natural world for men. 2. That in each world there is a Sun, and that the Sun of the spiritual world is pure love from Jehovah God, who is in the midst of it; and that from that Sun proceed heat and light, the heat thence proceeding being in its essence love, and the light thence proceeding being in its essence wisdom; and these two affect the will and understanding of man, the heat his will, and the light his understanding: but that the sun of the natural world is pure fire, and therefore that the heat and light thence proceeding are dead, and that they serve as clothing and aids to spiritual heat and light, by which they may be conveyed to man. 3. Further, that the heat and light proceeding from the Sun of the spiritual world, and consequently whatever exists by their means in that world, are substantial, and are called spiritual; and that the heat and light proceeding from the sun of the natural world, and con-

sequently whatever exists therein by their means, are material, and are called natural. 4. That in each world there are three degrees, which are called degrees of altitude, and consequently three regions, according to which the three angelic heavens are arranged; and that there is a similar arrangement in human minds, which thus correspond with the three angelic heavens; and that other things in each world have a like arrangement. 5. That there is a correspondence between the things that exist in the spiritual world, and those that exist in the natural world. 6. That there is an order, in and according to which all and every thing in both worlds was created. 7. That unless a just idea on these subjects be first obtained, the human mind may, by mere ignorance, be easily betrayed into an idea of the creation of the universe by nature, and allow nature to be created by God only in compliance with the authority of the church; but because it knows not how this was effected, if it enters upon a deeper investigation of the subject, it falls into naturalism, which denies the being of a God. *T. C. R.* 75.

The angelic idea concerning the universe created from the Lord is as follows, that God is the centre, and that He is a Man, and that unless God was a Man, creation would not have been possible, and that the Lord from eternity is that God. Concerning creation they said, that the Lord from eternity, or God by His Divine Proceeding (principle,) created the universe, and all things therein, and since the Divine Proceeding is also Life Itself, that all things were created from Life and by Life; and that the proximate Divine Proceeding is what appears before the angels as a Sun; that this Sun before their eyes appears fiery and flaming; and that the Divine Proceeding is Divine Love and Divine Wisdom, of which such is the appearance afar off; they added, that that Divine Proceeding is what the ancients effigied by golden or lucid pure circles around the head of God, and which modern painters still retain from the ancient idea. They said that from that Sun as a great centre, proceed circles, one after another, and one from another, even to the last, where their end is, subsisting in rest; and that those circles, of which one is from another, and one after another, appearing as extended into what is broad and into what is long, are spiritual atmospheres, which the light and heat from their Sun fill, and by which they propagate themselves to the ultimate circle; and that in the last, by means of those atmospheres, and afterwards by means of the natural atmospheres which are from the sun of the world, was effected the creation of the

earth, and on it of all things which are for use, which creation is afterwards continued by generations from seeds, in wombs, or in eggs. Those angels (who knew that the universe so created was a continuous work from the Creator even to ultimates, and that, as being a continuous work, it depended upon, and was actuated and governed as one work linked together by the Lord, who is the common centre) said, that the first proceeding (principle) was continued even to ultimates by discrete degrees, altogether as an end by causes into effects ; or as something producing and its products in a continued series, and that the continuation was not only in, but also around, from the first (principle,) and thence from every prior (principle) into every posterior one even to the postreme, or last, and that thus the first (principle,) and from it the posterior (principles) co-exist in their order in the postreme or last. From this continuity, as a one, they have an idea concerning the Lord, that He is all in all, that He is Omnipotent, Omnipresent, and Omniscient, that He is Infinite and Eternal ; and also an idea what the order is, according to which the Lord, by His Divine Love and His Divine Wisdom, arranges, provides, and governs all things.

It was asked, whence then is hell ? They said, from the freedom of man, without which man would not be man ; that man, from that freedom broke continuity in himself, which being broken, separation was effected, and the continuity, which from creation was in him, became as a chain, or a linked work, which falls to pieces through the breaking and plucking asunder of the links above, and afterwards hangs from small threads. Separation or breach was effected, and is effected, by the denial of God. *D. W., last article.*

And the world knew Him not.—See Exposition, verse 5.

Verse 11. *He came unto His own, &c.*—They who have the Word, that is, where the church is, are said to belong to the Lord above others. That they are said to belong to the Lord appears from the Lord's words in John, i. 11 ; x. 2—4. They who have the Word know the truths and goods of faith, and in consequence thereof *can* live the life of heaven, and thereby be conjoined to the Lord, more than others ; for the good which makes heaven with man, has its quality from the truths of faith, thus good becomes more celestial or more divine with those who have genuine truths, which are truths from the Word, supposing they are kept, that is, supposing that the life is formed according to them. *A. C. 8768.*

By *His own* who do not receive, are meant those who were of the church where the Word was, by which the Lord could

be known to them, wherefore they who were of the Jewish church are here meant by *His own*. *A. E.* 745.

Verses 12—14. *But as many as received Him, to them gave He power, &c.*—That faith, whether it be called confidence, or trust, has no effect with the evil, the Lord Himself teaches in these words in John, “As many as received Him, to them gave He power to become the sons of God, believing in His name; who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God;” where “the born of bloods” denote those who do violence to charity, also who profane truth; “the born of the will of the flesh,” denote those who are in evils derived from the love of self and of the world; “the born of the will of man,” denote those who are in the persuasions of what is false, for *man* [vir] signifies truth, and, in the opposite sense, what is false; “the born of God,” denote those who are regenerated by the Lord, and are thence in good; these latter are they who receive the Lord, and these latter are they who “believe in His name,” and these are they to whom “He gives power to become the sons of God,” but not to the former; from which considerations it is evident how little faith alone contributes to salvation.

A. C. 5826. See also *A. E.* 745, 802, and *D. Life*, 17.

“The will of the flesh” denotes the voluntary proprium, “the will of man” denotes the intellectual proprium, “the sons of God” denote the regenerate, and they who are regenerated are all vivified from the Lord’s proprium, which is the flesh and body of the Lord, and is Divine Good Itself.

A. C. 8409.

Man’s voluntary proprium is evil, and his intellectual proprium is the false principle derived from that evil. *D. P.* 298.

Hence it appears what faith is, or what it is to believe on Him, viz. that it is to receive Him, and to believe on Him not by the will of the flesh, nor by the will of man; the will of the flesh is what is contrary to love and charity, and the will of man is what is contrary to faith grounded in love and charity. The will of the flesh and the will of man are what disjoin. *A. C.* 1608.

Inasmuch as the principle of what is false, which results from the intellectual proprium of man, in the internal sense is *bloods*, and the principle of evil, which is from his voluntary proprium, is *flesh*, therefore the Lord thus speaks of the man about to be regenerated, “As many as received Him, to them He gave power to become the sons of God, believing in His name, who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God;” hence it is that by

flesh in general is meant every man. *A. C.* 3813. See also 9454, 10,283. *D. Lord*, 18.

To them that believe on His name.—That the Lord “gave to these the power to become the sons of God,” signifies that He has given heaven to those who have received from Him Divine Truths in soul and heart, or in faith and life: by “believing in His name” is signified to receive the Lord in faith and life; for by the *name* of the Lord is signified all by which He is worshiped. *A. E.* 745.

To become a *heir*, or to inherit, signifies life eternal in the Lord’s kingdom; all who are in the Lord’s kingdom are heirs, for they live by virtue of the life of the Lord, which is a life of mutual love, and hence they are called sons; the Lord’s sons or heirs are all who are in His life, because their life is from Him, and they are born of Him, that is, regenerated. *A. C.* 1799.

Because they are born of God, they are called “sons of God,” and they are His seed and are in possession of the celestial kingdom. *A. C.* 1608.

That Divine Truth proceeds from the Divine Human of the Lord, but not from the Divine Itself, is an arcanum hitherto not discovered; the case herein is this, before the Lord came into the world, the Divine Itself flowed-in into the universal heaven, and because heaven at that time consisted for the most part of the celestial, that is, of those who were in the good of love, by that influx from the Divine Omnipotence, was produced the light which is in the heavens, and thence wisdom and intelligence. But after the human race had removed themselves from the good of love and charity, then that light could no longer be produced by [or through] heaven, consequently no wisdom and intelligence could be produced, which might penetrate even to the human race; wherefore the necessity for salvation required that the Lord should come into the world, and make the Human in Himself Divine, to the intent that He Himself, as to the Divine Human, might become Divine Light, and thereby might illuminate the universal heaven, and the universal world. He had been the Light itself from eternity, for that Light is from the Divine Itself by [or through] heaven; and the Divine Itself was what assumed the Human, and made this Divine, and when this was made Divine, then from it He could not only illuminate the celestial heaven itself, but also the spiritual heaven, and likewise the human race, which has received and receives Divine Truth in good, that is, in love to Him, and in charity towards the neighbour, as is evi-

dent in John, "As many as received Him, to them gave He power to become the sons of God, believing in His name, who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God." From what has been now said, it may be manifest what is signified by these words in John, "In the beginning was the Word, and the Word was with God, and God was the Word," &c. In this passage *the Word* signifies Divine Truth: but the Lord as to each essence is Divine Good, yet Divine Truth proceeds from Him. *A. C.* 4180.

They are called "sons of God," and said to be "born of God," who are not in the proprium of their own will, and thence not in the proprium of their own understanding, that is, who are not in evil, and thence in the false, and that these are they who believe in the Lord, He Himself teaches in John, i. 12, 13. The conclusion is, that with man there is not a grain of truth given more than good is given, thus not a grain of faith more than life is given: there is given indeed the thought that it is so in the understanding, but not the acknowledgement which is faith, unless there be given consent in the will. Thus faith and life keep pace together. *D. Life*, 51, 52.

The "born of God," are they who are principled in love, and thence in faith. *A. C.* 2531.

In heaven no other nativity or birth is understood than what is called regeneration, which is effected by the truth of faith and the good of charity; by this nativity from sons of men they become sons of the Lord, or those who are said to be "born of God," John i. 13. According to the varieties of good derived from truth, and of truth derived from good in that nativity, are fraternities or consanguinities and affinities in heaven; for in heaven there are perpetual varieties, but the varieties are arranged by the Lord so as to have reference to families, in which are brothers, sisters, sons-in-law, daughters-in-law, grandsons, grand-daughters, and so forth; nevertheless in general all are arranged into such a form, that together they make one; like the varieties in the human body, where no member is absolutely like another, nor one part in any member; still however all those various parts are arranged into such a form, that they act as one, and each concurs nearly or remotely to the action of the other. *A. C.* 5598. See also Exposition, chap. xvi. 21, 22.

Verse 14. *And the Word was made flesh.*—That the Lord in the world fulfilled all things of the Word, and that by so doing He was made Divine Truth, or the Word even in ulti-

mates, is understood by these words in John, “ And the Word was made flesh,” &c., where, to be “ made flesh” denotes to be made the Word in ultimates. What the quality of the Lord was as to the Word in ultimates, He shewed to His disciples when He was transfigured, Matt. xvii. 2, and following verses ; and it is there said, that Moses and Elias were seen in glory ; for by Moses is meant the Word which was written by him, and in general the historical Word, and by Elias the prophetic Word. The Lord, as the Word in ultimates, was also represented before John in the Apocalypse, i. 13—16, where all things of the description of Him signify the ultimates of Divine Truth or of the Word. The Lord indeed had before been the Word, or Divine Truth, but in *first* principles, for it is said, “ In the beginning was the Word, and the Word was with God, and God was the Word ;” but when the Word was “ made flesh,” then the Lord was made the Word also in *ultimates* ; it is from this circumstance that He is called the First and the Last, Rev. i. 8, 11, 17. *T. C. R.* 261. See also *A. C.* 10,182.

By this circumstance of the Lord being made the Word in ultimates, the state of the church was altogether changed ; for all the churches which were before His coming, were representative churches, which could not see Divine Truth except in the shade ; but after the coming of the Lord into the world, a church was established by Him, which saw Divine Truth in the light : the difference is such as between evening and morning ; the state of the church before His coming is also called *evening*, and the state of the church after His coming is called *morning*. The Lord, before His coming into the world, was indeed present with the men of the church, but mediately by [or through] heaven, but after His coming into the world He is present with the men of the church immediately ; for in the world He put on also the Divine Natural in which He is present with men : the glorification of the Lord is the glorification of His Human which He assumed in the world ; and the glorified Human of the Lord is the Divine Natural. How the Lord is the Word, is understood by few, for they think that the Lord can indeed enlighten and teach man by the Word, and yet that He cannot hence be called the Word : but let them know, that every man is his own love, and thence his own good and his own truth, man not being a man from any other source, and nothing else appertaining to him being man. From this consideration, that man is his own good and his own truth, angels and spirits are also men ; for every good and truth proceeding from the Lord is

in its form a man ; but the Lord is Divine Good Itself and Divine Truth Itself ; thus He is *the* Man Himself from whom every man is a man. That every Divine Good and Divine Truth is in its form a man, may be seen in the work concerning *Heaven and Hell*, 460. *S. S.* 98, 99, 100. See also *T. C. R.* 262, 263, 777 ; and *A. E.* 850.

That by *flesh* in a supreme sense is signified the Divine Human of the Lord, is evident from this passage in John, “The Word was made flesh,” &c., from this Flesh all flesh is vivified, that is, from the Divine Human of the Lord every man is vivified, by the appropriation of His love, which appropriation is signified by eating the flesh of the Son of Man, John vi. 51—58 ; and by eating bread in the Holy Supper, for bread is the body or flesh, Matt. xxvi. 26, 27. *A. C.* 3813.

It is said that “the Word was made flesh,” that is, a Man, to the intent that THE DIVINE [principle] Itself under a Human Form might actually teach Divine Truth. That the Lord is the Divine [Being or principle] Itself under a Human Form, see 9315. *A. C.* 9398. See also 9356, 9360.

The Lord came into the world, and assumed the Human that He might put Himself into the ability of subduing the hells, and of reducing all things to order both in the heavens and on the earth. This Human He super-induced over His former Human. The Human which He super-induced in the world, was as the Human of a man in the world, yet each was divine, and hence infinitely transcending the finite human of angels and men. And whereas He fully glorified the natural Human even to its ultimates, therefore He rose again with His whole body, otherwise than any man. By the assumption of this Human He put on the Divine Omnipotence, not only of subduing the hells, and reducing the heavens to order, but also of keeping the hells for ever subdued, and of saving men. His power is meant by His sitting at the “right hand of the power and virtue of God.” Forasmuch as the Lord, by the assumption of the natural Human, made Himself Divine Truth in ultimates, therefore He is called the Word, and it is said that “the Word was made flesh,” and Divine Truth in ultimates is the Word as to the sense of the letter ; this He made Himself by fulfilling all things of the Word concerning Himself in Moses and the prophets. For every man is his own good and his own truth, man being a man from no other source ; but the Lord, by the assumption of the natural Human, is Divine Good Itself and Divine Truth, or, what is the same thing, is Divine Love Itself and Divine Wisdom, as well in first principles as in last : hence it is that in the an-

gelic heavens He appears as a Sun ; since His coming into the world, in a stronger radiation and in greater splendour, than before His coming. *D. L. IV. 221.*

And we beheld His glory, &c.—That *glory* is predicated of the Divine Truth which is from the Divine Human [principle] of the Lord, and that it is attributed to the Lord as a king, is manifest from these words in John, “The Word was made flesh, and dwelt amongst us, and we saw *His glory*, the *glory* as of the Only-begotten of the Father, full of grace and *truth* ;” in which passage *the Word* denotes Divine Truth, which, since it proceeds from the Lord, is the Lord Himself; hence *glory* is predicated of Divine Truth. *A. C. 5922.*

That *glory* and *glorification*, when predicated of the Lord, denotes the union of His Human with the Divine Itself which was in Him, thus with Jehovah His Father, by which union He made His Human also Divine Good, appears from the passages in the Word, where *glory* and *glorification* are named, in relation to Jehovah or the Lord; as in Isaiah, “The *glory of Jehovah* shall be revealed, and all flesh shall see it together, because the mouth of the Lord hath spoken,” xl. 5 ; again, “I Jehovah have called thee in justice, to open the blind eyes, to bring out of prison him that is bound, I am Jehovah, this is My name, and *My glory I will not give to another*,” xlvi. 6, 7, 8 ; and again, “Upon thee shall Jehovah arise, *His glory shall be seen upon thee* ; the nations shall walk to thy light,” lx. 2, 3 ; in these passages the Lord is treated of, and by the “*glory of Jehovah*” is meant the Lord as to Divine Truth, for Divine Truth proceeding from the Lord is the *glory of Jehovah*. That the “*glory of Jehovah*” is the Lord as to Divine Truth proceeding from His Divine Good, which is Jehovah or the Father, the Lord Himself teaches in John, “The Word was made flesh, and *we saw His glory, the glory as of the Only-begotten of the Father*.” *A. C. 10,053.* See also *A. R. 897.*

Full of grace and truth.—*Grace* here denotes the delight of truth ; the reason is, because there are two things which proceed from the Lord, both in their origin united ; but with those who receive, a distinction is made, for there are some who receive Divine Truth more than Divine Good, and there are some who receive Divine Good more than Divine Truth ; they who receive Divine Truth more than Divine Good, are in the Lord’s spiritual kingdom, and are hence called spiritual, but they who receive Divine Good more than Divine Truth, are in the Lord’s celestial kingdom, and are hence called celestial. To those who are in the spiritual kingdom,

it is given by the Lord, to be in the affection of truth for the sake of truth, and this Divine [priuciple] is what is called *grace*; hence it is, that so far as any one is in that affection, so far he is in the divine grace of the Lord; nor is there any other divine grace given with man, spirit and angel, than to be affected with truth because it is truth, inasmuch as in that affection they have heaven and blessedness. Whether we speak of the affection of truth, or the delight of truth, it is the same thing; for affection without delight is not given. This is what is specifically meant in the Word by *grace*, as in John, "And the Word was made flesh, and dwelt amongst us, and we saw his glory, the glory as of the Only-begotten of the Father, full of *grace* and truth: of His fulness have we all received, *grace for grace*, because the law was given by Moses, *grace* and truth came by Jesus Christ," i. 14, 16, 17; inasmuch as *grace* denotes the affection and delight of truth, therefore it is said, "grace and truth;" and in Luke, "After that the Lord explained the prophecy of Esaias in the synagogue concerning Himself, thus the Divine Truth, *all wondered at the words of grace that came forth from His mouth*," iv. 22; the Divine Truths, which the Lord spake, are called "words of grace going forth from His mouth," because accepted, grateful, and delightful. In general, divine grace is all that which is given by the Lord, and whereas all that has reference to faith and love, and faith is the affection of truth from good, therefore it is specifically meant by divine grace, for to be gifted with faith and love, or with the affection of truth from good, is to be gifted with heaven, thus with eternal blessedness. *A. E. 22.*

Mercy and *grace* are distinguished in the Word, and indeed according to the difference of those who receive: *mercy* is applied to those who are celestial, but *grace* to those who are spiritual; for the celestial acknowledge nothing else but mercy, and the spiritual scarcely any thing else than grace; the celestial do not know what grace is, the spiritual scarcely know what mercy is, which they make one and the same with grace; this is a consequence of the humiliation of each, which so differs; they who are in humiliation of heart implore the Lord's *mercy*, but they who are in humiliation of thought ask for *grace*, and if they implore mercy, it is in a state of temptation, or they do it with the mouth only, not with the heart. *A. C. 598.*

Inasmuch as there are two principles to which all things of the church have reference, viz. love and faith; and whereas mercy is of love, and grace and also truth is of faith, there-

fore in the Word mention is made of mercy and grace when the Lord is implored, and of mercy and truth when the Lord is described, as in the following passages, "*Thy mercy* is before mine eyes, and I walk in *thy truth*," Psalm xxvi. 3; again, "*Thy mercy*, O Jehovah, is in the heavens, and *thy truth* even to the skies," Psalm xxxvi. 6; again, "God shall send from the heavens His *mercy* and His *truth*: *thy mercy* is great even to the heavens, and *thy truth* even to the skies," Psalm lvii. 11; again, "*Mercy* and *truth* shall meet together, justice and peace shall kiss each other," Psalm lxxxv. 11; and again, "*The mercy* of Jehovah I will sing for ever, to generation and generation, *thy truth* with my mouth; since I have said, *mercy* shall be built for ever, in the heavens themselves thou shalt confirm *thy truth*: justice and judgment are the support of thy throne, *mercy* and *truth* shall stand before thy face," Psalm lxxxix. 2, 3, 5; in which passages *mercy* denotes love, and *truth* denotes faith. *A. C.* 10,577.

Verse 15. *John bare witness of Him, and cried, &c.*—Inasmuch as *crying* or shouting is an act, which corresponds to living confession or acknowledgement from a principle of faith, therefore also amongst the ancients the ritual of *crying* or shouting was in use, when such a thing was signified; and on this account, in the Word throughout, mention is made of *crying* or shouting, when the subject treated of is concerning confession and acknowledgement from a principle of faith, as it is said of John the Baptist, "That he witnessed concerning Jesus, and *cried*, saying, This was He of whom I spake, who coming after me, was before me, because He was prior to me: I am the voice of one *crying* in the wilderness, Make straight the way of the Lord," John i. 15, 23. *A. C.* 5323.

That the Lord was from eternity, is manifestly taught in these words, "This was He, who coming after me, *was before me, because He was prior to me*," John i. 15. *A. C.* 3704.

Verse 16. *And of His fulness have all we received.*—The Lord is Omnipresent, and wheresoever He is present, there He is with His whole essence; and it is impossible for Him to take any thing from it, and consequently impossible to give part to one, and part to another; but He gives it whole, and affords man a capacity of taking either little or much. He says also that He makes His abode with those who keep His commandments, and that the faithful are in Him, and He in them. In short, all things are full of God, and every one takes his portion from that fulness. Consequently the Lord enters by influx into every man, with the whole es-

sence of faith and charity. Hence then it is evident, that in consequence of the Lord's Omnipresence, man has power and opportunity of taking from the Lord, for his own use, every good of charity and every truth of faith. *T. C. R.* 364, 365.

Where the mind is framed in conformity to the Divine Will, the Holy Scriptures are as a mirror, wherein man sees God, every one after a manner and measure peculiar to himself; this mirror is composed of those truths that a man learns from the Word, and imbibes into his soul by a suitable life and conversation; from whence it is evident that the Holy Scriptures are the *fulness* of God. *T. C. R.* 6. See also *Exposition*, chap. xv. 26.

Verse 18. *No one hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view.*—It is impossible for any thing of doctrine to proceed from the Divine Itself, except by the Divine Human, that is, by the Word, which in the supreme sense is Divine Truth from the Divine Human of the Lord; what proceeds immediately from the Divine Itself cannot be apprehended even by the angels of the inmost heaven; the reason is, because it is infinite, and thus transcends all comprehension, even such as is angelic; but what proceeds from the Divine Human of the Lord, this they are capable of comprehending, since it treats of God as of a Divine Man, concerning whom some idea may be formed from the human; and the idea which is formed respecting the Human is accepted, whatsoever it may be, provided that it flows from the good of innocence, and is in the good of charity; this is what is meant by the Lord's words in John, “No one hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view,” i. 18; again, “Ye have neither heard the voice of the Father at any time, nor seen *His shape*,” v. 37; and in Matthew, “No one knoweth the Father but the Son, and he to whom the Son shall be willing to reveal,” xi. 27. *A. C.* 5321.

The Infinite Itself, which is above all the heavens, and above the inmost principles appertaining to man, cannot be manifested except by the Divine Human which appertains to the Lord alone; the communication of the Infinite with finite beings cannot be given from any other source; which also is the reason why, when Jehovah appeared to the men of the most ancient church, and afterwards to the ancient church, also to Abraham and the prophets, He was manifested to them as a Man, and that this Man was the Lord, He Him-

self openly teaches in John, "Your father Abraham exulted to see my day, and he saw and rejoiced: verily, verily, I say unto you, before Abraham was, I AM," viii. 56, 58. Hence it may be evident, that the Infinite *Esse*, which is Jehovah, cannot in any wise be manifested to man, except by the Human Essence, thus by the Lord; and thus that He has been manifested to no one but to the Lord alone: to the intent also that He might be present with and conjoined to man, after that man had removed himself altogether from the Divine [Being,] and had immersed himself in filthy lusts, and thereby in mere corporeal and terrestrial things, He actually assumed by nativity the human essence, that thus he might still adjoin the Infinite Divine to man so far removed from it, who must otherwise have perished in the death of the damned to eternity. *A. C.* 1990.

The Divine Good cannot be received by man, not even by an angel, but only by the Divine Human of the Lord, which is meant by these words in John, "No one hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath brought him forth to view." But Divine Truth can be received, in which Truth Divine Good can dwell, with a difference according to reception. *A. C.* 4180.

The conjunction of man with the Lord is not with His supreme Divine [principle] Itself, but with His Divine Human for man can have no idea at all concerning the supreme Divine [principle] of the Lord, inasmuch as it so transcends his idea, that it altogether perishes and becomes no idea; but concerning his Divine Human he can have an idea; for every one is conjoined by thought and affection, in cases where he can have an idea, but not in cases where he can have no idea; when the Human of the Lord is thought of, if there be sanctity in the idea, the holy principle is also at the same time thought of, which from the Lord fills heaven, thus heaven is likewise thought of, for heaven in its complex resembles one man, and this from the Lord; hence it is that conjunction cannot be given with the supreme Divine [principle] of the Lord, but with His Divine Human, and by the Divine Human with His Supreme Divine; this is the reason why it is said in John, "That no one hath seen God at any time, except the Only-begotten Son," and that no approach is given to the Father, but by Him; also that He is the Mediator. This may be manifestly known from this consideration, that all they within the church, who say that they believe in a Supreme Being, and yet despise the Lord, are they who believe nothing at all, not even that there is a heaven, nor

that there is a hell, and who worship nature. *A. C.* 4211; see also 6887, 10,067, 10,267; and *Exposition*, chap. xiv. 11.

God the Father cannot in any wise be approached, neither can He come to any man, because He is Infinite, and in His *Esse*, which is Jehovah, from which if He was to come to man, He would consume him, as fire does wood, and reduce him to ashes; this is evident from the consideration of His saying to Moses, who was desirous to see Him, that "no one can see Him and live," *Exod.* xxxiii. 20; and the Lord saith, that "no one hath seen God at any time, except the Son, who is in the bosom of the Father," *John* i. 18, *Matt.* xi. 27; also that "no one hath heard the voice of the Father, nor seen His shape," *John* v. 37; it is written indeed that Moses saw Jehovah face to face, and spake with Him mouth to mouth, but this was done by an angel, in like manner as in the case of Abraham and Gideon. Now whereas God the Father in Himself is of such a quality, it pleased Him to assume the Human, and in this to admit men, and thereby to hear them, and speak with them; and this Human is what is called the Son of God, and this it is which mediates, intercedes, propitiates, and expiates. *Mediation* signifies that it is the intermediate, by which man can come to God the Father, and God the Father to man, and thus teach and lead him that he may be saved, wherefore the Son of God, by whom is meant the Human of God the Father, is called Saviour, and in the world Jesus, that is, salvation. *Intercession* signifies perpetual mediation, for Love Itself, of which is mercy, clemency, and grace, perpetually intercedes, that is, mediates, for those who do His precepts, whom He loves. *Expiation*, or *Atonement*, signifies the removal of sins, into which man would rush, if he approached the naked Jehovah. *Propitiation* signifies the operation of clemency and grace, lest man by sins should bring himself into damnation; in like manner protection, lest he should profane holiness; and this was signified by the propitiatory over the ark in the tabernacle. *T. C. R.* 135. See also *Exposition*, chap. xiv. 16, 17; xvii. 9, 11.

The Lord our Saviour is Jehovah the Father Himself in a Human Form, for Jehovah descended, and was made Man, that He might come to man, and man to Him, and thus conjunction might be effected, and by conjunction man might have salvation and eternal life; for when God was made Man, and thus also Man was made God, then being accommodated to man, He could come to and be conjoined to him as God-Man and Man-God. There are three things which follow in order, *Accommodation*, *Application*, and *Conjunction*: accom-

modation must take place before application is given, and accommodation and application together must take place before conjunction is given ; accommodation was on the part of God, in that He was made Man ; application on the part of God is perpetual, so far as man applies himself on his part ; and as this is effected, conjunction is also effected. These three things follow and proceed in their order, in all and singular the things which become one and co-exist. *T.C.R.* 370.

Verses 19—22. *And this is the witness of John, &c.*—See Exposition, verse 6.

Verse 21. *Art thou Elias?*—It is said concerning John, that he should go before the Lord in the spirit and power of Elias, and that he was Elias, because John, in like manner as Elias, represented the Lord as to the Word, and thence signified the Word which is from the Lord ; and whereas there is in the Word, Divine Wisdom and Power, this is what is understood by the spirit and power of Elias. *A.E.* 724. See also Exposition, verses 6, 25, 26.

Verse 23. *I am the voice of one crying in the wilderness, &c.*—“Voice” in this passage denotes what is announced from the Word concerning the Lord’s advent, thus also it denotes the Divine Truth which the Word announces ; “wilderness” denotes the state of the church at that time, which was as in a wilderness, because the Word was no longer understood. *A.C.* 9926. See also Exposition, verse 15.

By the above words is signified that the church at that time was altogether vastated, so that there was no longer any good and any truth, which evidently appears from this consideration, that at that time no one knew that man has any internal principle, nor that there is any internal principle in the Word ; thus it was also unknown that the Messiah or Christ was to come to save them to eternity. Hence also it is evident what is signified by John being in the *wilderness*, even to the days of his appearing unto Israel, *Luke* i. 80 ; and by his preaching in the “wilderness of Judea,” *Matt.* iii. 1, and following verses ; and by his baptizing in the “wilderness,” *Mark* i. 4 ; for thereby he also represented the state of the church. *A.C.* 2708.

Verses 25, 26. *Why baptizest thou ? &c.*—John the Baptist being sent before to prepare a people for the reception of the Lord, was by baptism ; for baptism represented and signified purification from evils and falses, and likewise regeneration by the Word from the Lord, and unless this representation had preceded, the Lord could not have manifested Himself, taught, and tarried in Judea and Jerusalem ; because the

Lord was the God of heaven and the God of earth under a Human Form, who could not dwell together with a nation which was in mere falses as to doctrine, and in mere evils as to life; wherefore unless a representative of purification from evils and falses by baptism had prepared that people for the reception of the Lord, the nation would have perished by diseases of every kind at the presence of the Divine [Being] Himself; this therefore is what is signified by, "Lest I come and smite the earth with a curse." Matt. iv. 6. *A. E.* 724.

The reason why a way was prepared by the baptism of John was, because it served to introduce mankind into the future church of the Lord, and to insert them in heaven amongst those who expected and desired the Messiah, so that they could be guarded by the angels, that the devils might not break forth from hell and destroy them; in reference to which it is written, "Who may abide the day of His coming?" and, "I will send Elijah the prophet lest I come and smite the earth with a curse," Mal. iii. 4; in like manner, in Is. xiii. 9; xxii. 5, 12; not to mention other passages; from which it is evident that unless a way for Jehovah, when descending into the world, had been prepared by baptism, the effect of which, in heaven, was such as to occasion the closing up of the hells, and so to guard the Jews from total destruction, they must have perished before Him. John also preached Christ and His coming when he baptized, hence it is plain how he prepared the way.

The baptism of John represented the cleansing of the external man, whereas the baptism at this day administered amongst Christians, represents the cleansing of the internal man, which is regeneration. It is therefore written that John baptized with water, but that the Lord baptized with the Holy Spirit and with fire, and hence the baptism of John is called the "baptism of repentance." The Jews who were baptized were merely external men, and the external man cannot become internal without faith in Christ. That they who were baptized with the baptism of John became internal men by receiving faith in Christ, and were then baptized in the name of Jesus, may be seen in the Acts of the Apostles, xix. 3—6. *T. C. R.* 688—690. See also Exposition, verses 28, 32, 33.

Versc 27. Whose shoe's latchet I am not worthy to unloose.
—In the Word, the sole of the foot and the heel signify the ultimate natural principle, and as the "shoe" is what clothes the sole of the foot and the heel, therefore the shoe signifies the natural principle, still more remote, thus the corporeal

principle itself; hence it became a customary form of speech, by which was signified the least and the vilest of all things, for the ultimate natural corporeal principle is the vilest of all principles appertaining to man; and this was meant by John the Baptist, when he said, "whose shoe's latchet I am not worthy to unloose." *A. C. 1748.*

Verse 28. *Beyond Jordan, where John was baptizing.*—All the boundaries of the land of Canaan signified those things which are first and last of the Lord's kingdom, also which are first and last of the church, thus which are first and last of things celestial and spiritual, which constitute the Lord's kingdom and His church; hence "Jordan," as being a boundary, signified initiation into the knowledges of good and truth, for these are the first things, and at length, when man is made a church or the Lord's kingdom, they become the last. That "Jordan" has this signification, may appear also from other passages in the Word, as in David, "My God, over me my soul boweth itself; therefore will I remember thee *from the land of Jordan*, and of the Hermonites from the mount of Little-ness," Psalm xlii. 6; to "remember from the land of Jordan" denotes from what is last, thus from what is low; again, "Judah was made into his sanctuary, Israel his dominions; the sea saw and fled, *Jordan turned itself away backward*," Psalm cxiv. 2, 3, 5, where Judah denotes the good of celestial love, and Israel the good of spiritual love; sea denotes the knowledges of truth; "Jordan" denotes the knowledges of good, which are said to turn themselves away backward, when the good of love obtains the dominion; for in such case knowledges are looked at from that good, but good is not then viewed from those knowledges, according to what has been frequently shewn above. So in the book of Judges, "Gilead dwelling *in the passage of Jordan*: and Dan why shall he fear ships?" v. 17; where Gilead denotes sensual good or what is pleasant, by which man is first initiated when he is regenerated; to dwell in the passage of "Jordan," denotes in those things which are initiaments, thus which are the first and last of the Lord's church and kingdom. These things were also represented by "Jordan," when the sons of Israel entered into the land of Canaan, Joshua iii. 14 to the end, iv. 1 to the end; for by the land of Canaan was represented the Lord's kingdom; and by "Jordan" being divided, and their passing over on dry [ground,] was signified the removal of evils and falses, and the admission of those who were principled in goods and truths. The like was signified by the waters of "Jordan being divided" by Elias, when he was taken up into

heaven, 2 Kings ii. 8; and by Elisha, when he entered upon the prophetic office in the place of Elias, verse 14 of the same chapter. Naaman's being healed of his leprosy by washing himself seven times in the Jordan, according to the command of Elisha, 2 Kings v. 1—14, represented baptism, for baptism signifies initiation into the church, and into those things which appertain to the church; thus it signifies regeneration and the things appertaining to regeneration; not that by baptism any one is regenerated, but that it is a sign thereof, which should be remembered. And inasmuch as the things appertaining to the church are signified by baptism, and the like by "Jordan," as was said above, therefore the people were baptized in Jordan by John, Matt. iii. 6; Mark i. 5; and also the Lord was willing to be there Himself baptized by John, Matt. iii. 13—17; Mark i. 5. Whereas "Jordan" signifies those things which are first and last of the Lord's kingdom and church, such as are the knowledges of good and truth, for by these man is introduced, therefore also "Jordan" is mentioned as a boundary of the new earth, or holy land, in Ezekiel, xlvi. 18; that new earth or holy land is the Lord's kingdom, and also the new church, which is the Lord's kingdom on the earth. *A. C. 4255.*

Verse 29. *Behold the Lamb of God.*—By a "Lamb" is signified innocence, and inasmuch as the Lord is the essential innocence, which is in His kingdom, for from Him is the all of innocence, hence He is called a "Lamb," as in the above passage, and also in the Apocalypse, "They shall fight *with* the Lamb, but the Lamb shall overcome them, because He is Lord of lords and King of kings," xvii. 14; and besides in other passages in the Apocalypse, as v. 6; vi. 1, 16; vii. 9, 14, 17; xii. 11; xiii. 8; xiv. 1, 4; xix. 7, 9; xxi. 22, 23, 26; xxii. 1, 3. That the paschal "Lamb" denotes the Lord in the supreme sense, is a known thing, for the passover signified the glorification of the Lord, that is, the putting on of the Divine [principle] as to the Human, and in the representative sense it signifies the regeneration of man; and the paschal "Lamb," that which is the essential of regeneration, viz., innocence; for no one can be regenerated but by charity in which is innocence. *A. C. 3994.*

Inasmuch as the Lord when in the world, as to His Human, was innocence itself; and since the all of innocence proceeds from Him, therefore He is called a "Lamb" and "the Lamb of God;" as in Isaiah, "Send the Lamb of the ruler of the earth from the rock towards the wilderness to the mountain of the daughter of Zion," xvi. 1; again, "He hath en-

dured exaction, and was afflicted, yet he opened not His mouth, He is led as *a Lamb* to the slaughter," liii. 7; and in the Apocalypse, "*The Lamb* who is in the midst of the throne shall feed them," vii. 17. *A. C.* 10,132. See also Exposition, verse 36.

Which taketh away the sin of the world.—By *taking away sins* the like is meant as by redeeming man, and saving him; for the Lord came into the world that man might be saved, since without His coming no human being could be reformed and regenerated, thus saved; but this could be effected after the Lord had taken away all power from the devil, that is, from hell, and had glorified His Human, that is, united it to the Divine [principle] of His Father. If these things had not been done, no man could have received any Divine Truth abiding with him, and still less any Divine Good, for the devil, who before had superior power, would have plucked those things out of his heart. From these considerations it is evident that the Lord, by the passion of the cross, did not take away sins, but that He takes them away, that is, removes them with those who believe in Him, by living according to His precepts; as the Lord also teaches in Matthew, "Think not that I am come to dissolve the law and the prophets. Whosoever shall break the least of these precepts, and shall teach men so, shall be called least in the kingdom of the heavens; but he who doeth and teacheth the same, shall be called great in the kingdom of the heavens," v. 17, 19. Every one may see from reason alone, if he be only in any illustration, that sins cannot be taken away from man, unless by actual repentance, which requires that man should see his sins, and implore the Lord's help, and desist from them. To see, to believe, and teach otherwise, has no foundation in the Word, nor in sound reason, but is grounded in lust and a depraved will, which are the *proprium* of man, producing infatuation in the understanding. *D. Lord*, 17.

Verse 32. *I saw the Spirit descending from heaven like a dove, &c.*—By "a dove" are signified the truths and goods of faith with the person about to be regenerated, as appears from the signification of a dove in the Word, especially from the dove which came upon Jesus when He was baptized, see Matt. iii. 16, 17; Mark i. 10, 11; Luke iii. 21, 22; John i. 32; where "a dove" signified nothing else than the holy principle of faith, baptism itself signifying regeneration; hence with the new church, which was to arise, it signified the good and truth of faith, which was to be received by regeneration from the Lord. Similar things were represented and in-

volved by the young doves or turtles, which were offered in the Jewish church for sacrifice and for burnt-offering. *A. C. 870.*

It is written, that “when Jesus was baptized, the heavens were opened, and John saw the Holy Spirit descending as a dove.” This came to pass, because baptism signifies regeneration and purification, in like manner “a dove;” who cannot perceive, that the dove was not the Holy Spirit, nor that the Holy Spirit was in the dove? In heaven there frequently appear doves, and as often as they appear, the angels know that they are correspondences of the affections and consequent thoughts respecting regeneration and purification, with some standing in the neighbourhood; wherefore as soon as they approach them, and discourse with them on some other subject than what occupied their thoughts during that appearance, the doves instantly vanish. In this respect the case is similar to many other things seen by the prophets, as where John saw “a Lamb on Mount Zion,” Rev. xiv. 1; who does not know, that the Lord was not that Lamb, neither in the Lamb, but that the Lamb was a representation of His innocence; hence is discoverable the error of those, who from the dove which was seen over the Lord when He was baptized, and from the voice heard out of heaven on the occasion, “This is my beloved Son,” conclude that the Trinity consists of three persons. *T. C. R. 144.* See also 164.

Verse 33. *The same is He which baptizeth with the Holy Spirit.*—It is said that “John baptizeth with water, but that the Lord baptizeth with the Holy Spirit and with fire,” Luke iii. 16; John i. 33; by which is meant, that John only inaugurated them into knowledges from the Word concerning the Lord, and thereby prepared them to receive Him, but that the Lord Himself regenerates man by the Divine Truth and Divine Good proceeding from Himself; for John represented the same thing as Elias, viz. the Word; the waters with which John baptized signified introductory truths, which are knowledges concerning the Lord derived from the Word; the “Holy Spirit” signifies Divine Truth proceeding from the Lord, and “fire” signifies Divine Good proceeding from Him, and “baptism” signifies regeneration by divine truths out of the Word from the Lord. The reason why washings were instituted in the ancient churches, and afterwards baptism in their place, which yet were only representative and significative ceremonies, was, that heaven might be conjoined with the human race, and specifically with the man of the church; for heaven is then conjoined to man, when man is in ulti-

mates, that is, in such things as are in the world as to his natural man, and in such things as are in heaven as to his spiritual man; otherwise conjunction cannot be given; it was for this reason that Baptism was instituted, and likewise the Holy Supper; but he who believes that baptism contributes any thing to the salvation of man, unless he be at the same time in the truths of the church, and in a life according to them, is much deceived; for baptism is an external thing, which, without an internal principle, contributes nothing to salvation, but does contribute where what is external is conjoined to what is internal; the internal of baptism is, that by truths from the Word, and by a life according to them, falses and evils may be removed by the Lord, and thus man may be regenerated. *A. E.* 475. See also *Exposition*, verses 25, 26, 28.

From what has been said above, it is evident what was designed by baptism in Jordan by John; and what by these words of John concerning the Lord, "that He baptizeth with the Holy Spirit and with fire," Luke iii. 16; John i. 33; and concerning Himself, "that he baptizeth with water," John i. 26, viz. that the Lord washes or purifies man by Divine Truth and Divine Good, and that John by his baptism represented those principles; for the "Holy Spirit" is divine Truth, "fire" is Divine Good, and "water" is the representative of them; for "water" signifies the truth of the Word, which becomes good by a life according to it. *A. R.* 378. See also *A. C.* 9229.

Verse 36. *Behold the Lamb of God.*—It is believed in the world that the Lord is called a "Lamb" from this circumstance, that the continual burnt-offering, or what was offered every day, evening and morning, was from lambs, and especially on the days of the Passover, when a lamb was also eaten, and that the Lord suffered Himself to be crucified. But this reason of His being so called, is for those in the world, who do not think beyond the sense of the letter of the Word; nevertheless in heaven no such thing is perceived, when a lamb is predicated of the Lord; but when the lamb is named or read in the Word, then the angels, being all of them in the internal or spiritual sense of the Word, perceive the good of innocence, and when the Lord is thus called, they perceive His Divine Human, and at the same time the good of innocence which is from Him. I know that this will with difficulty be believed, but nevertheless it is the truth. That lamb in the Word signifies the good of innocence, and when predicated of the Lord, signifies His Divine Human, may appear

from the following passages: as in Isaiah, “Behold the Lord Jehovah, cometh in might, as a shepherd He shall feed His flock, He shall gather the lambs into His arm, He shall carry them in His bosom, He shall gently lead those that suck,” xl. 11; treating concerning the advent of the Lord; by the flock which He shall feed as a shepherd, are signified those who are in the good of charity; and by the lambs whom He shall gather into His arm, are signified those who are in love to Him, which love, viewed in itself, is innocence, and therefore all who are principled in it are in the heaven of innocence, which is the third heaven; and inasmuch as that love is signified by lambs, it is therefore also said, “He gently leadeth them that suck;” by sucklings and infants in the Word are understood those who are in innocence, as may be seen in the work concerning *Heaven and Hell*, 277, 280. *A. E.* 314.

Verse 37. *And the two disciples, &c.*—By the “disciples” of the Lord are meant those who are instructed by the Lord in the goods and truths of doctrine. *A. R.* 79.

They followed Jesus.—That to go after the Lord, and to follow Him is to deny self, is evident, and to deny self is not to be led by self but by the Lord; and he denies self who is averse from evils, and shuns them because they are sins. When man turns away from evils he is led of the Lord, for he then does His precepts, not from himself, but from the Lord. Similar things are signified by following the Lord also in other passages. *A. E.* 864. See also Exposition, chap. viii. 12.

Jesus.—See Exposition, chap. xiv. 13.

Verses 39, 50. *Come and see. — Thou shalt see greater things than these.*—The sight of the eye corresponds to the sight of the mind. That correspondence is grounded in this circumstance, that the understanding sees spiritual things, as the sight of the eye natural things; spiritual things are truths derived from good, and natural things are objects in various forms. Truths derived from good, which are spiritual things, are seen in heaven as manifestly as objects before the eye, but yet with much difference; for those truths are seen intellectually, that is, are perceived, which sight or perception, as to its quality, cannot be described by human expressions, it can only be comprehended by this, that there is in it consent and confirmation from the inmost [principle], that *so it is*, for there are confirming reasons, in very great abundance, which present themselves as one in the intellectual sight, and this one is as a conclusion from many; those confirming rea-

sons are in the light of heaven, which is Divine Truth, or Divine Wisdom, proceeding from the Lord, and which operates in each angel according to his state of reception ; this is *spiritual sight* or understanding. Inasmuch as this sight operates into the sight of the eyes with the angels, and presents the truths of the understanding in *correspondent forms*, which appear in heaven not unlike to the forms in the natural world which are called objects, therefore, in the literal sense of the Word, by *seeing* is signified to understand.

A. E. 260.

Verse 41. *We have found the Messias, &c.*—It is said that “the kingdoms of the world should become the kingdoms of our Lord and of His Christ,” Rev. xi. 15 ; and by “the Lord” is there meant the same as by Jehovah in the Old Testament, and by Father in the New ; namely, the Lord as to the Divine Itself, and likewise as to Divine Good ; and by “Christ” is meant the same as by God in the Old Testament, and by the Son of God in the New, viz. the Lord as to the Divine Human, and likewise as to Divine Truth ; for by “Christ” the like is signified as by Anointed, Messiah, and King ; and by Anointed, Messiah, and King, is meant the Lord as to Divine Truth, and likewise as to the Divine Human when He was in the world, for at that time the Lord, as to His Human, was Divine Truth ; the like therefore is signified by the Anointed of Jehovah, for the Divine Itself, which is called Jehovah and the Father, and in its essence was the Divine Good of the Divine Love, anointed the Divine Human, which is called the Son of God, and which in its essence, whilst it was in the world, was Divine Truth ; for *anointing* signified that the Divine Human of the Lord proceeded from His Divine Itself, consequently Divine Truth from His Divine Good : hence it is evident that the Lord alone, as to the Divine Human, was essentially the anointed of Jehovah, and that kings and priests were called the anointed of Jehovah representatively, for the oil, by which anointing was effected, signified the Divine Good of the Divine Love. Now whereas Divine Truth appertaining to the Lord was what was anointed by Divine Good, it hence follows that by *Christ*, and in like manner by *Messiah* and *Anointed*, and likewise by *King*, is signified the Divine Truth proceeding from the Divine Good of the Divine Love of the Lord. That Christ is the Messiah or Anointed, is manifest from John, “Andrew found his brother Simon, and said to him, We have found the *Messiah*, which is, being interpreted, the *Christ*,” i. 42 ; and again, “The woman of Samaria said, I know that *Mes-*

siah cometh, who is called *Christ*,” iv. 25; from which passages it is evident, that the Lord was called *Christ* from this circumstance, that He was the *Messiah*, whose coming was predicted in the Word of the Old Testament, for Anointed is called *Christ* in the Greek tongue, and *Messiah* in the Hebrew, and Anointed denotes King: hence it is that the Lord was called the King of Israel and King of the Jews, which He also confessed before Pilate, whence it was inscribed on the cross, “King of the Jews.” *A. E.* 684. See also *A. C.* 3007—3010, 9954, 10,264.

Verse 42. *Thou art Simon, the son of Jona; thou shalt be called Cephas, &c.*—“Cephas” signifies a rock in the Syriac language, wherefore also Peter in that text is every where called Cephas; and likewise “Cephas” denotes a rock in the Hebrew tongue, as is evident in Jeremiah iv. 29; and in Job, xxx. 6; where rocks are mentioned in the plural, but Peter [*Petrus*] is not named rock [*petra*] in the Greek and Latin tongue, because the name of a person was given him. The reason why the Lord said, “Simon, son of Jona,” and then that he should be called *rock* [*petra*] is, because “Simon, son of Jona,” signifies truth derived from good or faith derived from charity; and since truth derived from good, or faith from charity, is not given except with those who are in Divine Truth from the Lord, therefore he is called *a rock* [*petra*,] not himself as to person, but the Divine Truth appertaining to him from the Lord; a dove, which is signified by “Jona,” signifies spiritual good; hence by “Simon, son of Jona,” is signified the truth of good, or truth from good. *A. E.* 411. See also Exposition, chap. xxi. 15—21.

Verse 43. *Follow me.*—See Exposition, verse 37.

Verse 47. *Behold truly an Israelite in whom is no guile.*—By “an Israelite” is signified one who is in the good of charity, and who from that good is in truths, thus who is in truths from good; and by *having no guile* is signified one who holds in aversion the thinking and persuading what is false from purpose, and thus from intention of the will to deceive and seduce. See further what is written in the *Arcana Cœlestia* concerning guile or deceit, viz. that guile destroys the all of spiritual and interior life appertaining to man, 9013. That guile, fraud, simulation, were accounted enormous by the ancients, 3573. That the deceitful when viewed by the angels appear as serpents and vipers, 1433. That they are also meant by serpents and vipers in the Word, 9013. That poison in the Word signifies deceit, 9013. Concerning the punishments of those who have ensnared others and deceived

them by deceit, 831, 957—960, 1273. Concerning their hells, 830, 831, 947, 4951. *A. E.* 866.

Verse 48. *When thou wast under the fig tree.*—“Fig tree,” in the genuine sense, signifies the natural man as to good and truth. *A. E.* 403.

Verse 51. *Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.*—By “the angels of God ascending and descending” is signified infinite and eternal communication, and thence conjunction, and that from the lowest principles there is, as it were, “ascent,” and afterwards, when the order is inverted, “descent,” appears from the signification of “angels,” as denoting somewhat Divine of the Lord, which is understood by them when they are named in the Word, in this case as denoting Divine Truth, which appears from this consideration, that they are called “angels of God,” for the term “God” is applied when in the internal sense truth is treated of, but the term Jehovah when good is treated of. That by “ascending and descending” is signified, in the supreme sense, infinite and eternal communication, and thence conjunction, may appear without further explication. But how the case is with “ascent” and “descent,” may appear from what is said, *A. C.* 3539, 3548, 3556. But whereas this order, which is that of the regeneration of man, and is here described in the internal sense, is altogether unknown in the church, therefore it is allowed further to illustrate it as to its quality. It is a known thing that man is born into the nature of his parents, and of his grandfathers, and likewise great-grandfathers from remote ages, thus into the hereditary evil of them all successively accumulated, insomuch that of himself he is nothing but evil; the consequence is, that both as to understanding and as to will he is altogether destroyed, and of himself wills nothing of good, and hence understands nothing of truth, consequently that what he calls good, yea, believes to be good, is evil, and that what he calls truth, yea, believes to be truth, is false; as for example, to love himself above others, to will better for himself than for others, to desire another’s property, and to live to himself alone, and not to others except for the sake of himself; these things he calls good, and likewise true, because of himself he desires them; and further, if any one injures him, or attempts to injure him, as to those goods and truths, as he calls them, he hates him, and also seeks revenge, and desires his destruction, and likewise attempts it, and in so doing perceives delight, and this in proportion as he actually confirms himself in those things, that is, the more frequently he brings them into act.

Such a person, when he comes into the other life, is instigated by similar desires, inasmuch as the nature, which by actual life he has contracted in the world, remains, and that principle of delight itself is manifestly perceived; wherefore he cannot dwell in any heavenly society, in which every one is inclined to favour others more than himself, but in some infernal society, which is principled in similar delight. This nature is what ought to be extirpated during man's life in the world, which can only be effected by regeneration from the Lord, that is, by receiving altogether another will and another understanding thence derived, that is, by becoming new as to both those faculties. But for this purpose, he ought first of all to be re-born as an infant, and to learn what is evil and false, and also what is good and true; for without science or knowledge he cannot be imbued with any good, since of himself he acknowledges nothing else to be good but evil, and nothing to be true but what is false; with this view such knowledges are insinuated into him, as are not altogether contrary to those which he before had, as that all love begins from himself, that he must first consult his own good, and afterwards that of others, that he must do good to such as appear poor and miserable in an external form, whatsoever be their quality within, in like manner to widows and orphans, because they are so named, and lastly to enemies in general, whosoever they are, and that thus he may merit heaven; these and similar knowledges are of the infancy of his new life, and are such as partake in some respects of the former life, or of the nature of the former life, deriving also something from the new life, into which he is thus introduced, and hence they are such as to admit into them the things which conduce to form the new will and the new understanding. These are the lowest goods and truths, from which they who are regenerating commence, and as these goods and truths admit into them interior goods and truths, or those nearer to Divine Truths, by them also the falses may likewise be extirpated, which they had before believed to be true. But they who are regenerating do not learn such things merely as sciences, but as life, for they *do* those truths; but the principle from which they do them is that of the new will, which the Lord insinuates whilst they are entirely ignorant of it, and in proportion as they receive from that new will, in the same proportion also they receive from those knowledges, and bring them into act, and believe; but in proportion as they do not receive from the new will, in the same proportion they can indeed learn such things, but not bring

them into act, because they study only science, and not life. This state is the state of infancy and childhood as to new life, which is about to succeed in the place of the former life; but the state of the adolescence and youth of that life is, that they have not respect to any person, such as he appears in the external form, but such as he is as to good, first in civil life, next in moral life, and at length in spiritual life, and good is what man, in such case, begins to set in the first place, and to love, and from good the person; and at length, when he is still more perfected, he studies to do good to those who are in good, and this according to the quality of good appertaining to them, and at length he perceives delight in doing them good, because delight in good, and also pleasantness in those things which confirm, acknowledges the things which confirm to be truths, and they are likewise the truths of his new understanding, which flow from the goods which are of his new will. In a similar degree in which he perceives delight in that good and pleasantness in those truths, he also feels what is undelightful in the evils of his former life, and what is unpleasant in its falses; hence now the things which are of the former will, and the things which are of the former understanding, are separated from those which are of the new understanding, and this not according to the affection of knowing those things, but according to the affection of doing them; consequently he then sees that the truths of his infancy were respectively inverted, and that the same are by degrees reduced into another order, namely, rendered subordinate to each other, so that those which at first were in the prior place, are now in the posterior place; thus that by those truths, which were of his infancy and childhood, "the angels of God ascended as by a ladder from earth to heaven," but afterwards, by the truths which are of his adult age, "the angels of God descend as by a ladder from heaven to earth." *A. C. 3701.*

By "the angels of God being seen ascending and descending upon the Son of Man" is meant that Divine Truths are in the Lord and from the Lord. *A. E. 130.*

The Lord is called the Son of Man when the subject treated of is concerning the passion, concerning judgment, concerning His coming, and, in general, concerning redemption, salvation, reformation, and regeneration. The reason is, because the Son of Man is the Lord as to the Word, and He Himself as the Word suffers, judges, comes into the world, redeems, saves, reforms, and regenerates. *D. Lord, 23.*

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER I.

VERSE 13. *Who were born not of bloods, &c.*—What is here rendered *bloods*, in the plural number, is rendered *blood*, in the singular, in the common translation of the New Testament; but in the original Greek it is expressed in the plural, and the reason why it is so expressed is thus given in the *Arcana Cœlestia*, “They are called *bloods* in the plural number, because all unjust and abominable things flow from hatred, as all good and holy things flow from love,” 374.

Verse 16. *And of His fulness have we all received, and grace for grace.*—The term “fulness,” in this passage, appears to have more respect to the Divine Love, and the term “grace” to the Divine Wisdom, thus both terms united seem intended to express the divine and heavenly marriage, which is so frequently marked in the letter of the Holy Word. Commentators are not agreed about the true meaning of the peculiar expression “grace for grace,” which may either signify, 1st, that grace is given according to man’s use of it; or 2dly, that the grace operated in man is in correspondence with its original in the Divine Being; or 3dly, (which is the most probable) that the grace imparted under the gospel dispensation is the antitype of what was given under the Mosaic dispensation; and therefore it follows in the next verse, “for the law was given by Moses, but grace and truth came by Jesus Christ.”

Verse. 18. *The Only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view.*—What is here rendered “hath brought Him forth” is expressed, in the common version of the New Testament, by “hath declared Him;” but the original term is *εξηγησατο*, from the verb *εξηγεομαι*, which properly signifies to *expound*, or *make manifest*.

JOHN.

CHAPTER II.

CHAPTER II.

THE INTERNAL SENSE.

1. AND on the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.

2. And both Jesus was called and His disciples to the marriage.

3. And when the wine failed, the mother of Jesus saith unto Him, They have no wine.

4. Jesus saith unto her, What is it to me and to thee, woman? Mine hour is not yet come.

5. His mother saith to the servants, Whatsoever He shall say unto you, do.

THAT in the fulness of time the church was established amongst the Gentiles, through the affection of good, and a desire thus enkindled to attain conjunction with the Divine Good in the **LORD'S DIVINE HUMANITY**, and with all the holy truths thence derived. (Verses 1, 2.)

That on this occasion it is perceived by the affection of good, that there is no longer any interior truth in the church, and application is accordingly made to the Divine Truth for the restoration of such truth. (Verse 3.)

But this application is not immediately granted, because the church was not yet in a state to receive interior truth. (Verse 4.)

Therefore, in order to induce such a state, it is dictated by the affection of good to all the lower principles of the natural mind, to submit themselves to the controul and government of the Divine Truth, in the **LORD's Divine Humanity**. (Verse 5.)

6. And there were set there six water-pots of stones, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the top.

8. And He saith to them, Draw out now, and bear to the governor of the feast, and they bare it.

9. But when the governor of the feast had tasted the water that was made wine, and knew not whence it was, but the servants who drew the water knew, the governor of the feast calleth the bridegroom,

10. And saith unto him, Every man first sets forth good wine, and when they are drunken, then that which is worse, but thou hast kept the good wine until now.

11. This beginning of miracles [signs] did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed on Him.

12. After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples; and they remained there not many days.

13. And the passover of

And at the same time it is required of the Divine Truth, that those things of the Word, which are representative of divine things, should be regarded as containing in them all the divine and spiritual truths of heaven and the church. (Verses 6, 7.)

And that instruction should be given from the Word, according to this idea of its contents, to all those who are principled in the knowledges of truth. (Verse 8.)

But when they, who were so principled, perceived internal truth in external, they perceived at the same time that every church commences from truths derived from good, but closes in truths not of good, on which occasion genuine truth is again opened by the LORD. (Verses 9, 10.)

Which opening of genuine truth is of the divine operation, to the intent that mankind, being enlightened by the spiritual or internal sense of the Holy Word, may be led to acknowledge the Lord in His DIVINE HUMANITY. (Verse 11.)

That after this opening of genuine truth, the church is brought into a state of consolation and refreshment. (Verse 12.)

That the Lord initiated

the Jews was near, and Jesus went up to Jerusalem;

14. And found in the temple those who sold oxen, and sheep, and doves, and the changers of money, sitting.

15. And having made a scourge of cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the money of the money-merchants, and overthrew the tables.

16. And to them who sold doves, He said, Take these things hence; make not my Father's house a house of merchandize.

17. And His disciples remembered, that it was written, The zeal of thy house hath eaten me up.

18. Then answered the Jews and said unto Him, What sign shewest thou unto us that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. Then said the Jews, Forty and six years was this temple in building, and wilt Thou raise it up in three days?

21. But He spake of the temple of His body.

22. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said.

23. Now when He was in Jerusalem at the passover, in

His Human [principle] into representative worship and the doctrine of the church, and at the same time purified that worship by teaching, that all natural, spiritual, and celestial affections, together with the knowledges of what is Good and True, were not to be confounded with divine things, but to be seen and kept distinct from the Divine Source from which they flowed. (Verses 13—16.)

Thus teaching in agreement with the WORD, from the ardency of His Divine Love, (Verse 17.)

That the glorification of the LORD's Humanity is the grand confirming testimony of the truth of all that He said and did, and thus of His being the Divine Truth Itself, which is God. (Verses 18—21.)

Because this glorification is treated of in the Word throughout, and from it the Word derives its sanctity, and inspires man with a principle of heavenly faith. (Verse 22.)

That a miraculous faith prevailed in the church, or a

the feast, many believed in His name, seeing His miracles [signs] which He did.

24. But Jesus did not trust Himself to them, because He knew all men.

25. And needed not that any should testify of man, for He knew what was in man.

faith grounded in the evidence of miracles more than in the affection of good and truth, which faith therefore is not receptive of good and truth from the Lord, who scrutinizes by His Divine Truth all the qualities and characters of man's faith. (Verses 23, 24, 25.

EXPOSITION.

CHAPTER II.

VERSE 1. *On the third day, &c.*—The number *three* or *third* in the Word denotes a full or plenary time of the church, from its origin to its end, consequently every state thereof. The last state of the church is therefore signified by the *third* day, *third* week, *third* month, *third* year, and *third* age which involve the same thing. As the state of the church in general is signified by the number *three*, so also is the state of every individual, who is a church in particular, yea, so also is the state of every thing which belongs to the church.

A. C. 1825. See also Exposition, verse 19.

There was a marriage, &c.—Conjugal love descends from the marriage of good and truth in the heavens, and whereas the marriage of good and truth is in the heavens, and makes the heavens, therefore love truly conjugal is heaven itself with man. But the marriage of good and truth in the heavens descends from the Lord's conjunction with the heavens, for what proceeds from the Lord, and flows into the heavens, is the good of love, and what is received there by the angels is the truth thence derived, thus the truth which is from good, or in which is good. On this account the Lord in the Word is called the Bridegroom and Husband, and heaven, with the church, the bride and wife. From these considerations it may be manifest how holy marriages are regarded in heaven, and how profane adulteries are regarded there; for marriages in themselves are so holy, that nothing is more

holy; also for this reason, because they are the seminaries of the human race, and the human race is the seminary of the heavens. And *vice versa*, adulteries are so profane, that nothing can be more profane, since they are destructive of heaven and of the church with man. *A. C.* 9961.

Veres 1—12. *And on the third day there was a marriage in Cana of Galilee, &c.*—It is to be noted that all the miracles wrought by the Lord, as well as all the miracles treated of in the Old Testament, which were wrought by Him, signified such things as relate to heaven and the church, that is, that they contained such things within, and hence His miracles were Divine. The case was the same with this miracle in Cana of Galilee, and by “the marriage” there is signified the church, as in other passages in the Word throughout; “in Cana of Galilee” denotes amongst the Gentiles; and by “water” is signified the truth of the external church, such as was the truth of the Jewish church, from the sense of the letter of the Word, and by “wine” is signified the truth of the internal church, such as is the truth of the Christian church; hence by the Lord “making water wine” is signified that He made the truths of the external church truths of the internal church, by opening the internal things which lay concealed in them; by “six water-pots of stone set according to the purifying of the Jews,” are signified all those things in the Word, and thence in the Jewish church and its worship, which were representative and significative of divine things in the Lord and from the Lord, which contained internal things; wherefore also they were “six of stone set for the purifying of the Jews;” the number “six” signifies all, and is predicated of truths; “stone” signifies truth, and the “purifying of the Jews” signifies purification from sins, thus all things of the Jewish church, for the church regards purification from sins as all that belongs to it, since in proportion as any one is purified from sins, in the same proportion he is a church; by the “ruler of the feast” are meant those who are in the knowledges of truth: by his saying to the bridegroom, “Every man at first setteth forth good wine, and when they are drunken, then that which is worse, thou hast kept the good wine until now,” is signified that every church commences from truths derived from good, but closes in truths not of good, and that even now in the end of the church, truth derived from good or genuine truth is given, viz. from the Lord. *A. E.* 376. See also *A. C.* 3079.

Verse 4. *Jesus saith unto her, What [is it] to me and to thee, woman? &c.*—It is to be noted that the Lord successively and continually, even to the last of His life, when He

was glorified, separated from Himself and put off that which was merely human, viz. what He derived from the mother, until at length He was no longer her son, but the Son of God, as well in regard to nativity, as in regard to conception, and thus one with the Father, and Himself Jehovah. That He separated from Himself and put off all the human from the mother, so that He was no longer her son, is clearly evident from the Lord's words in John, "When wine was wanted, the mother of Jesus said to Him, They have no wine; Jesus saith to her, *What [is it] to me and to thee, woman?*" From which words it is evident, that the Lord did not call her mother, but "woman," and that He transferred the name of mother to those who were signified by the disciple who stood near at His crucifixion, to whom He said, "Behold thy mother," John xix. 26, 27. As to what further concerns the separation and putting off of the maternal human, it is not comprehended by those who have merely corporeal ideas concerning the Human of the Lord, and think of it as of the human of another man; they do not know that such as the life is such is the man, and that the Lord had from conception the Divine Esse of life or Jehovah, and that a similar esse of life existed in His Human by union. *A. C. 2649.*

Verse 8. *The feast.*—The feasts which were anciently made among those who were in significatives and representatives, signified no other than initiation into mutual love which is of charity. The nuptial feasts too, signified initiation into conjugal love; and the holy feasts into spiritual and celestial love; and this by reason that feasting, or eating and drinking, signified appropriation and conjunction. *A. C. 3832.* See also Exposition, chap. v. 1; vii. 2.

Verse 10. *When they are drunken.*—In the Word they are called *drunkards* who believe nothing but what they can comprehend, and in this spirit inquire into the mysteries of faith; the consequence is that they must needs fall into errors, inasmuch as they are under the guidance of things sensual, scientific, or philosophical, in their inquiries. The thinking principle of man is merely terrestrial, corporeal, and material, inasmuch as it is formed of things terrestrial, corporeal, and material, which continually adhere thereto, and in which the ideas of thought are founded and terminated; wherefore to think and reason from those things concerning things divine, is to plunge into errors and perverse opinions, and it is as impossible for a man thence to obtain faith, as it is for a camel to pass through the eye of a needle. The error

and insanity hence derived are called, in the Word, drunkenness ; nay, even souls or spirits in another life, who *reason* concerning the truths of faith, and *against* them, become like drunken persons. *A. C.* 1072.

Thou hast kept the good wine until now.—By “wine” is signified the Divine Truth derived from the Divine Good of the Lord ; and hence may appear what is signified by these words of the Lord, “Men do not put new wine into old bottles, but they put new wine into new bottles, and both are preserved,” Matt. ix. 17 ; where “new wine” denotes the Divine Truth of the New Testament, thus of the new church, and “old wine” denotes the Divine Truth of the Old Testament, thus of the old church. The like is signified by these words of the ruler at the marriage in Cana of Galilee, “Every man at first sets on good wine, and when they are drunken, then that which is worse ; thou hast kept the good wine until now.” *A.R.* 316.

Verse 11. *This beginning of miracles, &c.*—As to what concerns “miracles” and “signs,” it is to be noted that they were performed amongst such as were in external worship, and were not willing to be acquainted with internal ; they also who were in such worship, were to be driven by external means ; hence it was, that “miracles” were performed amongst the Israelitish and Jewish people, for they were solely in external worship, and in no internal ; and also external worship was what they ought to be in, when they were not willing to be in internal worship, to the intent that in externals they might represent holy things, and thereby communication might be given with heaven, as by somewhat of a church, for correspondences, representatives, and significatives conjoin the natural world to the spiritual ; hence now it was, that so many miracles were performed amongst that nation. But amongst those, who are in internal worship, that is in charity and faith, “miracles” are not performed, for they are hurtful to them, inasmuch as miracles compel to believe, and what is of compulsion does not remain, but is dissipated ; the internal things of worship, which are faith and charity, are to be implanted in a free principle, for in such case they are appropriated, and the things which are so appropriated remain ; but the things which are implanted in a state of compulsion, remain out of the internal man in the external ; for into the internal man nothing enters except by intellectual ideas which are reasons, for the ground which there receives is the rational principle illustrated ; hence it is, that no miracles are wrought at this day. That they are also hurtful, may hence be manifest : for they compel men to believe, and fix ideas in the ex-

ternal man that it is so ; if the internal man afterwards denies what miracles have confirmed, in such case an opposition and collision of the internal and external man takes place, and at length, when the ideas derived from miracles are dissipated, there is effected a conjunction of what is false and what is true, thus profanation ; hence it is evident how hurtful miracles are at this day in the church, because the internals of worship are now discovered ; these things are also signified by the Lord's words to Thomas, " Because thou hast seen me, Thomas, thou hast believed : blessed are they who have not seen and have believed," John xx. 29 ; so also they are blessed who do not believe by miracles. But miracles are not hurtful to those who are in external worship without internal, for with such no opposition can exist between the internal and external man, thus no collision, consequently no profanation. That miracles do not contribute any thing to faith, may be sufficiently manifest from the miracles wrought amongst the people of Israel in Egypt, and in the wilderness, in that they had no effect at all upon them ; for that people, although they so lately had seen so many miracles in Egypt, afterwards the Red Sea [*mare suph*] divided, and the Egyptians overwhelmed therein, the pillar of the cloud going before them by day, and the pillar of fire by night, the manna daily showered down from heaven, and although they saw Mount Sinai in smoke, and heard Jehovah thence speaking, with other miracles of a like kind, nevertheless in the midst of such things they declined from all faith, and from the worship of Jehovah to the worship of a calf, Exodus xxxii. 1, to the end. Hence it is evident what is the effect of miracles ; still less would be their effect at this day, when it is not acknowledged, that there is anything [or influence] from the spiritual world, and when every thing of the sort is denied, and is attributed to nature ; for a principle of denial universally reigns against the divine influx and government on earth ; wherefore at this day the man of the church, if he was to see the veriest divine miracles, would first bring them down into nature, and there defile them, and afterwards would reject them as phantasms, and lastly, would laugh at all who attributed them to the Divine [Being,] and not to nature. That miracles are of no effect, is also evident from the Lord's words in Luke, " If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," xvi. 31. *A. C. 7290.*

In the temple, &c.—See Exposition, verses 19, 21.

Verse 14. *Those who sold, &c.—*By "those who sold and bought" are signified those who make gain to themselves of

things holy; by the “tables of the money changers,” are signified from holy truths, and by “the seats of them who sold doves,” are signified those who do so from holy goods; wherefore it is afterwards said, that they made the “temple into a den of thieves,” for “thieves” are those who plunder the truths and goods of the church, and hence make to themselves gain. *A. E.* 840.

Verse 18. *Then answered the Jews and said unto Him, What sign shewest thou unto us? &c.*—By a “sign” is understood that which declares, testifies, and persuades, concerning a thing inquired after; but by a “miracle” is understood that which excites, strikes, and induces astonishment; thus a “sign” moves the understanding and faith, and a “miracle” the will and its affection, for the will and its affection is what is excited, is stricken, and amazed, and the understanding and its faith is what is persuaded, what a declaration is made to, and which admits of testification. That in the above words by “shewing a sign,” is signified to testify by somewhat stupendous, or by a voice from heaven, is evident, but whereas such a testification would have damned, rather than have saved them, therefore Jesus gave answer concerning the “temple,” by which He understood His Body, that this would be dissolved, that is, would die, and would rise again glorified on the third day. *A. E.* 706.

Verse 19. *Jesus answered and said unto them, Destroy this temple, &c.*—That “temple” in the Word signifies the Divine Human of the Lord, and in a respective sense heaven and the church, consequently also the Divine Truth, may appear from the following passages, “The Jews said to Jesus, What sign shewest thou to us that thou doest this? Jesus answered and said unto them, Destroy this *temple*, and I will raise it up again in three days; but He spake of the *temple* of His Body.” That “temple” signifies the Divine Human of the Lord, is here expressly said; for by the “dissolution” of the “temple,” and its being “raised up again after three days,” is understood His death, burial, and resurrection; and in Malachi, “Behold I send mine angel, who shall prepare the way before me, and suddenly shall come to His *temple* the Lord, and the angel of the covenant whom ye seek,” iii. 1; in this passage also by “temple” is meant the Divine Human of the Lord; for the subject there treated of is concerning the Lord’s advent, wherefore by “coming to His temple,” is signified to His Human; and in the Apocalypse, “I saw not a *temple* in the New Jerusalem, for the Lord God Omnipotent is its *Temple*, and the Lamb,” xxi. 22; the subject here

treated of is concerning the new heaven and the new earth, when they shall be in internals and not in externals ; hence it is said that "there shall not be a temple, but the Lord God Omnipotent and the Lamb :" "the Lord God Omnipotent" is the essential Divine of the Lord, and "the Lamb" is His Divine Human ; whence also it is evident that His Divine Human in the heavens is understood by "temple." And in Isaiah, "I saw the Lord sitting on a throne high and lifted up, and the borders of His garments filling *the temple*," vi. 1 ; where, by a "throne high and lifted up," on which the Lord was seen to sit, is signified the Lord as to Divine Truth in the superior heavens ; but by "the borders of His garments" is signified His Divine Truth in the church ; that the "borders of the garments," when predicated of the Lord, signify His Divine Truth in ultimates, may be seen, n. 9917 in the *Arcana Cœlestia*. "That the *vail* of the *temple* was rent into two parts from the top to the bottom after the Lord had suffered," Matt. xxvii. 51, signified the union of the Divine Human of the Lord with His Divine Itself may be seen, n. 9671 of the same work. By "temple" is signified the Divine Human of the Lord, and at the same time heaven and the church, in the following passages, "I will bow myself towards the *temple* of thy holiness, and will confess to thy name," Psalm cxxxviii. 2 ; and in Jonah, "I said, I am expelled from before thine eyes, but yet I will again look back to the *temple* of thy holiness. And my prayer came to thee to the *temple* of thy holiness," ii. 5, 8 ; and in Habakkuk, "Jehovah is in the *temple* of his holiness," ii. 20 ; and in Matthew, "Woe to you blind guides, who say, whosoever shall swear by the *temple*, it is nothing ; but whosoever shall swear by the gold of the *temple*, is guilty ; ye fools and blind, for whether is greater, the gold or the *temple* which sanctifies the gold ?" xxiii. 16, 17 ; and in John, "Jesus said to them who sold in the *temple*, Take those things hence, make not the house of my Father a house of merchandize," ii. 16, 17. *A. E.* 220. See also *A. C.* 6426, 9714, 10,528.

That by the temple at Jerusalem, in its highest sense, is signified the Divine Human of the Lord, He Himself teaches, John ii. 19, 21 ; and wherever the Lord is understood there also the Word is understood, inasmuch as He is the Word. *T. C. R.* 221.

And in three days I will raise it up.—By the "third day" and "three days" is signified what is complete and the beginning of sanctification ; for "day" in the Word signifies state, which is also signified by year, in general by all times, as an hour, a

day, a week, a month, a year, an age, also by morning, mid-day, evening, night; likewise by spring, summer, autumn, winter; to which terms, when "third" is added, they signify the end of that state, and at the same time the beginning of a following state; the reason of the signification is, because the Lord, when He had fulfilled all things, rose again on the *third* day, for the things which were done by the Lord, whilst He lived in the world, were as it were done in the representatives of the church, as likewise in the internal sense of the Word, for in God *to be done* and *to be* is the same thing, yea all eternity is present to Him; hence the number "three" was representative, not only in the ancient church and in the Jewish, but also amongst various nations. *A. C.* 2788. See also *Exposition*, verse 1.

By the dissolving of the temple, and the raising it up after three days, is understood His death, burial, and resurrection. *A. E.* 220.

Verse 21. *But He spake of the temple of His Body.*—By the Lord's "body" is signified the Divine Love, and by the "temple of the body" is signified the Divine Truth from the Divine Good; "temple" denotes the Lord as to Divine Truth; and whereas "body," in the supreme sense, denotes the Divine Good of the Divine Love of the Lord, hence all who are in heaven are said to be "in the body" of the Lord. That the "body" of the Lord denotes Divine Good, is manifest also from these words in Daniel, "I lifted up mine eyes, and saw, behold one man clothed in linen, whose loins were girded with gold of Uphaz, and his *body* as tarshish," x. 5, 6, where by "gold of Uphaz," with which the loins were girded, is signified the good of love; and by "tarshish," as the rest of the body appeared, namely, the body in the midst between the head and the loins, is signified the good of charity and of faith, for tarshish is a precious stone glittering. *A. C.* 6135.

Verse 23. *At the passover, in the feast.*—The passover represented the Lord's glorification, and thereby the conjunction of the Divine Being with mankind. And whereas the conjunction of the Lord with mankind is effected by love and charity, and faith grounded therein, those celestial and spiritual things were represented by the unleavened bread, which was to be eaten on the days of the Passover; and it was to prevent the defilement of those things by any profane principle that *leaven* was forbidden under the severe penalty of being cut off from Israel; for they who profane things celestial and spiritual must needs perish. *A. C.* 2342.

The "Passover" signifies the presence of the Lord, and the

deliverance of those who are of the spiritual church by the Divine Human of the Lord when He rose again. *A. C.* 7867.

The feast of the "Passover," or the Paschal Supper, represented consociations in heaven. *A. C.* 7836, 7997.

Many believed in His name, &c.—They who were of the ancient church, by "name," did not understand "name," but all the quality of a thing; thus by the "name" of God they understood every thing in one complex whereby God is worshiped, consequently every thing appertaining to love and faith. But when the internal principle of worship perished, and the external only remained, then by the "name" of God they began to understand nothing else but "name," insomuch that they worshiped the very "name" itself, without any concern about the principle of love and of faith from which they worshiped: in consequence hereof nations began to distinguish themselves by the names of gods, and the Jews and Israelites preferred themselves before other nations on account of worshiping Jehovah, placing the essential of worship in mentioning and invoking a "name," when yet the worship of a "name" only is no worship, being practicable with the worst of people, who thereby do but more profane the "name." Inasmuch as by the "name" of God is signified the all of worship, that is, the all of love and of faith whereby He is worshiped, it is evident hence what is meant by these words in the Lord's prayer, "Hallowed be thy *name*," Matt. vi. 9; and by these words of the Lord, "Ye shall be hated of all for my *name's* sake," Matt. x. 22; "If two shall agree in my *name* on earth, concerning any thing whatsoever they shall ask, it shall be done for them of my Father, who is in the heavens: where two or three are gathered together in my *name*, there am I in the midst of them," Matt. xviii. 20. *A. C.* 2724. See also Exposition, chap. i. 12, 37.

Verses 24, 25. Because He knew all, &c.—By "knowing," when it is predicated of God, that is, of the Lord, is signified to gift with charity; for it is charity which conjoins the Lord with man, and makes the Lord to be present with him, consequently to "know" him; the Lord indeed knows all in the universe, but not as a father his sons, except those who are in the good of love and charity; therefore the Lord says of those who are in good, whom He calls His sheep, "I am the good shepherd, *I know my own, and am known by my own*; my sheep hear my voice, and *I know them*, and they follow me," John x. 14, 27. But of those who are in evil the Lord says, "that He doth not know them," Matt. vii. 22, 23; xxv. 11, 12; Luke xiii. 25, 26, 27; hence it is

evident that “to be known,” when it is said by the Lord, denotes to be in the good of charity, that is, it denotes to be gifted with that good, because all the good of charity comes from the Lord; and that “not to be known” denotes to be in evil; “to know” involves conjunction, and man is said “to be known” by the Lord, so far as he is conjoined to Him: the Lord also “knows” those who are not conjoined, yea the most singular things appertaining to every one, but inasmuch as these latter are in evils, they are in another presence, which is as it were absence, although the Lord is not absent, but the man and the spirit who is in evil. *A. C.* 6806. See also *Exposition*, chap. xvi. 30; xviii. 4.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER II.

VERSE 3. *And when the wine failed, &c.*—This is expressed in the common version of the New Testament by “when they wanted wine,” but the original Greek is *ὑσερησαντος οὐσιῶν*, which evidently relates to a deficiency of wine, and not to any want of it expressed by the guests.

Verse 4. *Jesus saith unto her, What [is it] to me and to thee?*—In the common version of the New Testament this passage is rendered, “What have I to do with thee;” but the original Greek is, *Τι εμοι καὶ σοι*, which is literally “What to me and to thee,” conveying a very different idea from what is suggested in the common version, which is harsh and repulsive, and thus not at all in agreement with the meekness and gentleness of the divine speaker.

Verse 10. *And when they are drunken, not “when men have well drunk,” as it is expressed in the common version; for in the original Greek, which is *μεθυσθώσι*, no mention is made either of “men,” or of “well,” but only of “being drunken,” as the term implies, thus denoting that the guests have drunk to excess, rather than well.*

Verse 11. *This beginning of miracles [signs] did Jesus, &c.*—It may here be proper to observe, that the terms “miracle,” and “miracles,” whensoever they occur in the Evangelists, and in the Revelations, are expressed in the original Greek by the terms *σημεῖον* and *σημεῖα*, signifying a “sign,” or “signs,”

except in one instance, Mark ix. 39, where the original Greek is *δυναμις*, which properly signifies a “power.” But occasionally the word *σημειον* is rendered a sign, as Matt. xvi. 3, xxiv. 24; Mark xvi. 17, 20; Luke xxi. 25, and in other places.

Verse 15. *And poured out the money of the money-merchants.*—It is remarkable that it is not here said “money-changers,” as before, but in the original Greek another expression is used, which yet is not noticed in the common version, viz. *κολλυβιστων*, whereas what is rendered “money-changers,” is expressed in the original by the term *κερματιστας*. What the distinction between the two terms properly is, and what the distinct ideas which they were intended to convey, may perhaps be difficult to discover, since all that is known concerning the terms is, that the former is derived from the Greek substantive *κολλυβος*, which signifies a piece of money, and the latter from the Greek substantive *κερμα*, which also signifies a piece of money. There is likewise reason to believe that the *κερματισαι* gave change for the high foreign gold and silver coins, to furnish those that came up to the temple with small money for the temple duties, whilst the *κολλυβισαι* were probably more especially engaged in the exchange, or the agio, between the respective countries. There is, however, every reason to believe, that the two terms were intended to convey distinct ideas as to their internal meaning, and therefore it is proper to preserve a distinction as to their external expression.

JOHN.

CHAPTER III.

CHAPTER III.

THE INTERNAL SENSE.

1. BUT there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

2. He came to Jesus by night, and saith unto Him, Rabbi, we know that Thou art a teacher come from God, for no one can do these miracles, which thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born from above, he cannot see the kingdom of God.

4. Nicodemus saith unto Him, How can a man be born, being old? Can he enter a second time into the womb of his mother, and be born?

5. Jesus answered, Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the spirit is spirit.

7. Marvel not that I said

THAT some in the perverted church, in consequence of the miracles which the LORD wrought, seek conjunction with Him, and acknowledge His doctrine to be divine. (Verses 1, 2.)

To whom it is taught, that man cannot attain any perception of heavenly good and truth, except by regeneration. (Verse 3.)

This however is understood by those of the perverted church, according to a natural idea, and not according to a spiritual idea, and therefore they are further instructed, that regeneration is effected by a reception of the truths of faith in man's understanding, and by a love and life in conformity with those truths. (Verses 4, 5.)

Because man is at first born merely natural, but has the capacity of afterwards becoming spiritual, by a life according to truths derived from the Word, and there-

unto thee, Ye must be born from above.

8. The wind bloweth where it willetteth, and thou hearest the sound thereof, but thou knowest not whence it cometh, or whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto Him, How can these things be?

10. Jesus answered and said unto him, Art thou a teacher of Israel, and knowest not these things?

11. Verily, verily I say unto thee, we speak that which we know, and testify that which we have seen, and ye receive not our testimony.

12. If I have told you earthly things, and ye believe not, how will ye believe if I tell you heavenly things?

13. And no one hath ascended up to heaven except He who came down from heaven, the Son of Man, who is in heaven.

14. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up;

15. That whosoever believ-

fore he ought not to regard regeneration as a strange, or irrational operation. (Verses 6, 7.)

Yet that scarcely any of the innumerable arcana of regeneration come to the knowledge and perception of man. (Verse 8.)

This cannot be comprehended by those of the perverted church, who are in the knowledges of external truth, when yet those knowledges ought to have conducted them to the apprehension of internal truth. (Verses 9, 10.)

For the literal or external sense of the Word proceeds from, and is filled with, the interior things of the Divine Truth and Wisdom, which things are rejected by those who remain in the love of merely natural things, and who, on that account, cannot comprehend celestial and spiritual things. (Verses 11, 12.)

For celestial and spiritual things can only be comprehended by those who receive into their minds and lives the Divine Truth, inasmuch as the Divine Truth alone comes down from heaven, and therefore is alone capable of elevating any into the things of heaven. (Verse 13.)

That this Divine Truth therefore assumed a sensual corporeal principle here on earth, to the intent that sensual corporeal men might have

eth in Him should not perish, but have eternal life.

16. For God so loved the world, that He gave His Only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

17. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

18. He that believeth in Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the Only-begotten Son of God.

19. And this is the condemnation, that the light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For every one who doeth evil hateth the light, and cometh not to the light, lest his deeds should be reproved.

21. But he who doeth the truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

a Divine Object of faith presented to them, and being thus elevated to conjunction with that Object might be preserved from the defilement and death of merely sensual and corporeal life. (Verses 14, 15.)

That this was effected from the Divine Love, to the intent that mankind might no longer continue immersed in merely natural love, but might be raised into the sphere of celestial and spiritual love. (Verse 16.)

Wherefore God assumed the Human [nature] to the intent that mankind might conjoin goodness and truth in their minds and lives, since a right faith in the Divine Humanity of the Lord leads to such conjunction, whereas a want of that faith leads to separation. (Verses 17, 18.)

For the Divine Humanity of the Lord is Divine Truth, and if Divine Truth be rejected in consequence of evil love, then nothing appertains to man but the false principle of evil. (Verses 19, 20.)

On the other hand, if Divine Truth be loved and obeyed, man is conducted to the LORD'S DIVINE HUMANITY, because he is willing to acknowledge that all the good which he wills and does is from that Divine Source. (Verse 21.)

22. After these things Jesus came, and His disciples, into the land of Judea; and there He tarried with them, and baptized.

23. And John also was baptizing in Enor, near to Salim, because many waters were there; and they came near, and were baptized.

24. For John was not as yet cast into prison.

25. Then there was a question from the disciples of John with the Jews about purifying.

26. And they came to John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, He baptizeth, and all [men] come to Him.

27. John answered and said, A man can receive nothing, except it be given him from heaven.

28. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him.

29. He that hath the bride is the bridegroom, but the friend of the bridegroom, who standeth and heareth Him, rejoiceth with joy because of the bridegroom's voice: this my joy therefore is fulfilled.

30. He must increase, but I must decrease.

31. He who cometh from above is above all: he that is of the earth is of the earth, and speaketh of the earth: he who cometh from heaven is above all.

That when the LORD had finished these sayings, He instructs the perverted church in the truths of purification, which truths also were taught in abundance by those who were principled in charity and faith, whilst they were in a state of freedom. (Verses 22, 23, 24.)

Nevertheless these truths are received with doubt by those of the perverted church, and therefore it is taught that all purifying truth is from the Divine Truth, and thus that all wisdom, intelligence, reason, and science, are not of man, but of the LORD in His DIVINE HUMANITY. (Verses 25, 26, 27.)

And that the design of all representative truth is only to prepare mankind for the reception of the Divine Truth, that thus good and truth may be conjoined in the church, and the church may rejoice in being instructed concerning the precepts of faith, and in receiving them in faith and obedience. (Verses 28, 29.)

Thus the Divine Truth becomes all in all in the church, as being inmost truth, and all other good and truth only administer externally. (Verses 30, 31.)

32. And what he hath seen and heard, this he testifieth, and no one receiveth his testimony.

33. He that hath received his testimony hath sealed, that God is true.

34. For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure *unto him*.

35. The Father loveth the Son, and hath given all things into His hand.

36. He that believeth in the Son hath eternal life; but he that disobeyeth the Son shall not see life, but the wrath of God abideth on him.

For the Divine Truth testifies concerning the **LORD**, both as to His Divine Wisdom and Divine Love, and notwithstanding its being rejected by the generality of mankind, brings conviction along with it to those who receive it. (Verses 32, 33.)

Which truth is from the **LORD'S** Divine Humanity, whose intelligence and wisdom are infinite, being in eternal union with the Divine Good, and thus possessing the all of that Good. (Verses 34, 35.)

Whosoever therefore receives truth from that **DIVINE HUMANITY** with a right faith, is made partaker also of the Divine Good, but whosoever rejects it, can have no apprehension of that Good, but remains in his own natural evils. (Verse 36.)

EXPOSITION.

CHAPTER III.

VERSE 2. *To Jesus.*—See Exposition, chap. xiv. 13.

By night.—Night signifies what is obscure; and obscure, in the spiritual sense, denotes that truth does not appear; midnight denotes the last time of the old church, when there is nothing of faith, because there is nothing of charity; and it also denotes the first time of the new church. *A. C.* 6000.

These miracles.—See Exposition, chap. ii. 11—18.

Verse 3. *Verily, verily.*—See Exposition, chap. xiii. 16, 20, 21; xxi. 25.

Except a man be born from above, he cannot see the kingdom of God.—Every man ought to be reformed, and to be born anew or regenerated, that he may come into heaven, for “no one can see the kingdom of God unless he be born again,” John iii. 3, 5, 6; man is born into sin, which has been increased in a long series from parents, grandfathers, and great grandfathers, and has become hereditary, and is thus transferred to the offspring; every man born into the world is born into so many evils, which have thus successively grown up, and hence it is that he is nothing but sin; wherefore unless he be regenerated, he remains wholly in sin. But to the intent that he may be regenerated, he ought first to be reformed, and this by the truths of faith; for he must learn from the Word, and from doctrine thence derived, what good is; the knowledges of good from the Word, or from doctrine thence derived, are called truths of faith, for all truths of faith spring forth from good, and flow to good, for they respect good as the end; this is the first state, and is called a state of reformation; into this state several, who are in the church, are introduced from infancy even to youth, but still few are regenerated, for several in the church learn the truths of faith, or the knowledges of good, with a view to reputation and honour, and also with a view to gain, as ends; when therefore the truths of faith have been introduced by those loves, man cannot be born again, or regenerated, until those loves have been removed; to the intent therefore that they may be removed, man is let into a state of temptation, which is effected in this manner; those loves are excited by the infernal crew, for this crew is willing to live in them, but on this occasion are excited by the angels the affections of truth and good, which have been insinuated from infancy, in a state of innocence, and were afterwards interiorly stored up and preserved for this use; hence arises combat between evil spirits and angels, which combat is felt by man as temptation; and whereas on this occasion the contest is concerning truths and goods, the truths themselves, which had been before insinuated, are as it were exterminated by falses injected from evil spirits, so that those truths no longer appear; and as man in such case suffers himself to be regenerated, there is insinuated from the Lord by an internal way the light of truth from good into the natural principle, into which light truths are remitted in their order. Thus it is with the man who is regenerating, but few at this day are admitted into that state. *A. C. 5280.* See also Exposition, chap. i. 51.

The man of the church believes at this day, that any one may be received into heaven out of mercy, and there enjoy eternal blessedness, whatsoever his life has been, because it is supposed that nothing is necessary for the purpose except the act of admission; but he is much deceived, for no one can be admitted and received into heaven, unless he has received spiritual life, and no one can receive spiritual life, unless he be regenerated, and no one can be regenerated except by good of life conjoined to truth of doctrine, hence he has spiritual life; that no one can come into heaven, unless he has received spiritual life by regeneration, the Lord manifestly declares in John, "Verily, verily, I say unto thee, except a man be born from above, he cannot see the kingdom of God;" and again, "Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God;" "water" denotes the truth of doctrine, and "spirit" denotes the good of life. By baptism no one enters in, but baptism is significative of regeneration, which the man of the church ought to remember. *A. C. 5342; see also 6548—6553.*

In the church it is indeed known, that man must be born again, that is, regenerated, that he may enter into the kingdom of God; this is known, because the Lord has expressly said it in John iii. 3, 5; still however it is known to few what it is to be born again, the reason is, because few know what good is and what evil; the reason why it is not known what good is and what evil, is, because it is not known what charity towards the neighbour is, for if this was known, it would also be known what good is, and from good what evil is, since all that is good, which comes from genuine charity towards the neighbour. But no one can be in this good from himself, for it is the very celestial principle which flows in from the Lord; this celestial principle is continually flowing in, but its reception is opposed by evils and falses; to the intent therefore that it may be received, it is necessary that man remove evils, and as far as he is able falses also, and thereby dispose himself to receive influx; when man, on the removal of evils, receives influx, he then receives a new will, and a new intellectual principle, being made sensible from the new will of delight in doing good to his neighbour without any view to himself, and apperceiving from the new intellectual principle, delight in learning what is true and good for their own sake and for the sake of life; inasmuch as this new intellectual principle and new will principle exist by influx from the Lord, therefore he who is regenerated, acknow-

ledges and believes that the good and truth with which he is affected are not from himself, but from the Lord, also that whatever is from himself, or from the *proprium*, is nothing but evil. From these considerations, it is evident what it is to be born again, also what the new will principle is and the new intellectual principle; but regeneration, by which man receives a new intellectual principle and a new will principle, is not effected in a moment, but is effected from earliest infancy even to the last period of life, and afterwards in the other life to eternity, and this by divine mediums innumerable and ineffable; for man of himself is nothing but evil, which is continually exhaling as from a furnace, and continually attempting to extinguish the nascent good; to remove such evil, and in its place to inroot good, cannot be effected but through the whole course of man's life, and by divine mediums which are innumerable and ineffable; of these mediums scarcely any are known at this time, by reason that man does not suffer himself to be regenerated, neither does he believe that regeneration is any thing, because he does not believe in a life after death; the process of regeneration, which contains things ineffable, for the most part constitutes angelic wisdom, and is such, that it cannot be fully exhausted by any angel to eternity; hence it is, that in the internal sense of the Word it is the subject principally treated of.
A. C. 5354; see also 9042, 9043.

There are two states into which man must enter, and through which he must pass, during the process of becoming spiritual; the first state is called *Reformation*, and the second *Regeneration*; man in the first state from his natural principle looks to a spiritual one, and desires it; in the second state he becomes spiritual-natural; the first state is formed by truths, which must be truths of faith, by which he looks to charity; the second state is formed by the goods of charity, and from these he enters into the truths of faith; or what is the same thing, the first state is of thought from the understanding, but the second is of love from the will; when this latter state commences and advances, there is effected a change in the mind, forasmuch as a turning is effected, because in such case the love of the will flows in into the understanding, and acts upon and leads it to think in agreement and concord with its love: wherefore so far as the good of love in such case is the primary agent, and the truths of faith the secondary, in the same proportion man is spiritual, and is a new creature, and on this occasion acts from charity, and speaks from faith, and is sensible of the good of charity,

and perceives the truth of faith, and is then in the Lord, and in peace, and thus regenerated. The man, who in the world has entered upon the first state, may be introduced after death into the second; but he who has not entered into the first state, during his abode in the world, cannot after death be introduced into the second, thus cannot be regenerated. These two states may be compared with the progression of light and heat in the day during the time of spring, the first with twilight or the cock-crowing, the second with morning and day-dawn, and the progression of this state with the progression of the day to mid-day, and thereby into light and heat. They may also be compared with a crop of corn, which at first is grass, next grows into ears and spikes, and afterwards produces grain in them. They may also be compared with a tree, which first grows out of the earth from a seed, afterwards becomes a stem, from which shoot forth branches, which branches are adorned with leaves, and next it bears blossoms, and from the inmost principle of these blossoms forms the rudiments of fruits, which, as they ripen, produce new seeds, as new offsprings. The first state, which is that of reformation, may also be compared with the state of a silk-worm, when it extracts from itself and unfolds the stamina of silk, and after its industrious labour flies forth into the air, and nourishes itself not from leaves as before, but from juices contained in the flowers. *T. C. R.* 571.

In the same work are also proved the following articles:—
I. That unless a man be born again, and as it were created anew, he cannot enter into the kingdom of God, n. 572—576.
II. That new generation or creation is effected of the Lord alone by charity and faith, as two mediums, whilst man cooperates, n. 576—579.
III. That inasmuch as all are redeemed, all may be regenerated, every one according to his state, n. 579—583.
IV. That the work of regeneration resembles that of man's conception, of his being carried in the womb, being born and educated, n. 583—587.
V. That the first act of new generation is called reformation, which act is of the understanding, and that the second act is called regeneration, which act is of the will, and thence of the understanding, n. 587—591.
That the internal man is first to be reformed, and by this the external, and that man is thus regenerated, n. 591—596.
That whilst this is effecting, combat arises between the internal and external man, and in this case he who conquers rules over the other, n. 596—601.
That the regenerate man has a new will and a new understanding, n. 601—607.
That the regenerate man is in com-

munition with the angels of heaven, and the ungenerate man is in communion with the spirits of hell, n. 607—611. That so far as man is regenerated, so far sins are removed, and that this removal is what is meant by the remission of sins, n. 611—615. That there can be no regeneration without free-will in spiritual things, n. 615—618. That there can be no regeneration without truths, by which faith is formed, and with which charity conjoins itself, n. 518—621; see also *N. J. H. D.* 173—187.

Verses 3, 5. Kingdom of God.—By the “kingdom of God” in the universal sense, is meant the universal heaven; in a sense less universal, the true church of the Lord; in a particular sense, every one who is of a true faith, or who is regenerated by the life of faith, wherefore he likewise is called heaven, because heaven is in him; also the kingdom of God, because the kingdom of God is in him. *A. C.* 29.

Verse 4. Nicodemus saith unto Him, How can a man be born when he is old? &c.—That Nicodemus understood natural generation instead of the spiritual generation of which the Lord spake, is evident, wherefore the Lord teaches him concerning regeneration, that it is effected by truths from the Word and by a life according to them, which is signified by “being born of water and the spirit;” for “water,” in the spiritual sense, denotes truth from the Word, and “spirit” denotes life according to truth; that man is born natural, and is made spiritual by a life according to truths from the Word, is signified by “that which is born of the flesh is flesh, and that which is born of the spirit is spirit;” that the natural man, unless he be made spiritual, cannot be saved, is understood by these words, “unless a man be born of water and of the spirit, he cannot enter into the kingdom of the heavens.” *A. E.* 710. See also *Exposition*, chap. xvi. 21, 22.

Verse 5. Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.—By “water” is here meant the spiritual principle of faith, and by “spirit” its celestial principle, thus baptism is a symbol of man’s regeneration from the Lord by the truths and goods of faith; not that regeneration is effected by baptism, but by the life signified in baptism, into which life Christians must enter, who have the truths of faith, because they have the Word. *A. C.* 2702.

To be born of “water” denotes by the truth of faith; and to be born of “spirit” denotes by the good of love. *A. C.* 9454.

By “water” in this passage, as in other passages in the

Word, is signified truth in the natural or external man, and by "spirit" truth derived from good in the spiritual or internal man. *T. C. R.* 144.

Man becomes spiritual by regeneration, and regeneration is effected by water and the spirit, that is, by truths, and by a life according to them. *A. E.* 356.

The reason why no one can enter into the kingdom of God, unless he be born again is, because man hereditarily from his parents is born into evils of every kind, with the faculty that by the removal of those evils he is capable of becoming spiritual, and unless he become spiritual, he cannot come into heaven; from natural to become spiritual is to be re-born or regenerated. But that it may be known in what manner man is regenerated, these three things are to be considered, viz. what the quality of his first state is, which is a state of damnation; what the quality of his second state is, which is a state of reformation; and what the quality of his third state is, which is a state of regeneration. *The first state, which is a state of damnation,* appertains to every man hereditarily from his parents, for man is born from an hereditary principle into the love of self and into the love of the world, and from these loves, as fountains, into evils of every kind; the delights of these loves are the delights by which he is led, and they have this effect, to make him ignorant that he is in evils; for every delight of love is no otherwise felt than as a good; wherefore also man, unless he be regenerated, knows no otherwise than that to love himself above all things is essential good, and that to rule over all, and that to possess the wealth of all others, is the highest good: hence also comes all evil, for a man in such case regards no one else from love but himself only, and if he regards another from love, it is as a devil regards a devil, and as a thief a thief, when they act in unity. They who confirm those loves, and the evils thence flowing, from a principle of delight in themselves, remain natural, and become sensually corporeal. These after death, when they become spirits, cannot have any other delight than that which they had in their spirit in the world, and this delight is the delight of infernal love, which is turned into what is undelightful, painful, and direful, which in the Word is meant by infernal torment and fire. From these considerations it is evident, that the first state of man is a state of damnation, and that they are in that state who do not suffer themselves to be regenerated. *The second state of man, which is the state of reformation,* is, when man begins to think of heaven

from the joy which prevails there, and thus of God, from whom is the joy of heaven ; but this he thinks at first from the delight of self-love, that delight being to him the joy of heaven ; but so long as the delight of that love, together with the delights of the evils therein originating, predominates, he cannot understand any otherwise, than that admission into heaven consists in pouring out prayers, in hearing preachings, in celebrating the holy supper, in giving to the poor, in assisting the needy, in endowing churches, in contributing to hospitals, and in other similar things ; neither does man in this state know any otherwise, than that merely to think the things which religion teaches is saving, whether such thought be what is called faith, or what is called faith and charity : the reason why he thinks thus is, because he thinks nothing of evils in the delights of which he is, and so long as their delights remain, evils also remain, in which case there is neither faith, charity, piety, nor worship, except only in externals, which appear before the world to be real, but still they are not so. So long as man is in this state, to think of heaven and of God from religion, and to think nothing about evils as sins, he is still in the first state ; but he comes into the second state, or the state of reformation, when he begins to think that there is such a thing as sin, and especially when he thinks of some particular sin, and when he explores it in some degree in himself, and does not will it. *The third state of man, which is the state of regeneration*, succeeds to, and is a continuation of the former state, commencing when man desists from evils as sins, and advancing as he shuns them, and being perfected as he fights against them, in which case, as he conquers from the Lord, he is regenerated. With the man who is regenerating, the order of life is inverted, and from natural he becomes spiritual ; for the natural principle separate from the spiritual is contrary to order, and the spiritual is according to order ; wherefore the regenerate man acts from charity, and makes that [the principle] of his faith which is [the principle] of his charity. Nevertheless he does not become spiritual in any further degree than as he is in truths ; for every man is regenerated by truths, and by a life according to them ; for by truths he knows what life is, and by life he does them ; thus he joins good and truth, which is the spiritual marriage, in which is heaven. *D. P. 83.*

Verses 5, 6, 8.—He who does not know that the Lord, both in the prophetic books and in those of the evangelists, spake by correspondences, consequently that in the Word there is

an internal sense, cannot in any wise know what is understood by the Lord's words in John, "Verily, verily, I say unto thee, except any one be born of water and the Spirit, he cannot enter into the kingdom of God: that which is born of the flesh is flesh; but that which is born of the spirit is spirit. The wind bloweth where it willetteth, and thou hearest its voice; but thou knowest not whence it cometh, and whither it goeth: so is every one that is born of the spirit," iii. 5, 6, 8. If these words be unfolded by correspondences, it is evident what their sense is; for they contain the arcana of heaven. From correspondence "water" denotes the truth of faith, which in the natural man comes to manifest perception. "Spirit" denotes the Divine Truth, which flows in from the Lord through man's internal principle into his external or natural principle, whence the man who is regenerating has the life of faith; "flesh" denotes the *proprium* of man, which is nothing but evil; "the wind blowing where it willetteth" signifies that the Lord, by divine truth derived from mercy, gives new life; "hearing its voice" signifies that those things come to perception in the external or natural man; "voice" denotes what is announced from the Word; by "not knowing whence it cometh and whither it goeth" is signified, that man does not know in what manner regeneration is effected, for it is effected by innumerable and ineffable arcana from the Lord. *A. C.* 10,240.

Verse 6. *That which is born of the flesh, &c.*—By "flesh" in the supreme sense is signified the Divine Proprium of the Lord, which is His Divine Human, thus the good of His love towards the universal human race; hence "flesh," in a sense relating to man, denotes the *proprium* vivified from the *proprium* of the Lord, that is, the *proprium* of the Lord appertaining to man, thus the good of love to Him: but in the opposite sense, "flesh" denotes the *proprium* of man, thus the evil of self-love, and hence the lusts or concupiscences of that love. It is from this ground that "flesh" and "spirit" in the Word are opposed to each other, as in John, "That which is born of the *flesh* is *flesh*, and that which is born of the *spirit* is *spirit*," iii. 6; again, "It is the *spirit* which vivifies, the *flesh* profiteth nothing," vi. 63; in which passage "flesh" denotes the *proprium* of man. *A. C.* 8409. See also Exposition, chap. vi. 63.

Verse 8. *The spirit [or wind] bloweth where it willetteth, &c.*—Inasmuch as man is regenerated by a life according to Divine Truth, and all Divine Truth, by which man is regenerated, proceeds from the Lord, and flows in with man when

he is ignorant of it, hence it is said, “the wind bloweth where it willeth, and thou hearest its voice, but knowest not whence it cometh and whither it goeth.” Thus is described the life of the spirit of man which he has by regeneration; “wind” denotes the Divine Truth by which that life is produced; in what manner it flows in from the Lord, man is altogether ignorant during his abode in the world, inasmuch as he then thinks from the natural man; he only perceives somewhat which flows in from the spiritual man into the natural; this therefore is what is understood by the words, “thou hearest its voice, and knowest not whence it cometh and whither it goeth.” *A. E.* 419. See also *A. C.* 6686, 8286.

The man who lives a merely natural life, cannot know anything of what is transacting with him in his internal man, or in his rational principle, the Lord disposing and ordering such things whilst man is altogether ignorant of it; hence too it is, that man knows nothing of the manner how he is regenerated, and scarcely that he is regenerated. But if he be desirous to know this, let him only attend to the *ends* of life which he proposes to himself, and which he rarely discovers to any one; if these ends are directed to good, viz. that he is more attentive to his neighbour and the Lord than to himself, he is then in a state of regeneration; but if the *ends* are directed to evil, viz. that he is more attentive to himself than to his neighbour and the Lord, let him know that in such case he is in no state of regeneration. Man by the *ends* of his life is in another life, by ends of good, in heaven with angels, and by ends of evil, in hell with devils. Ends with man are nothing else but his loves, for what a man loves that he has for an end; and inasmuch as ends are his loves, they are also his inmost life. *A. C.* 3570.

That the arcana of regeneration are innumerable, inasmuch as regeneration continues during the whole life of man, but that scarcely any of those arcana come to the knowledge and perception of man, is understood by the Lord’s words, “The wind bloweth where it willeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the spirit.” *N. J. H. D.* 186. See also Exposition, verse 3.

Verse 11. *Our testimony.*—See Exposition, verse 32.

Verse 12. *If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?*—The case herein is this: Divine Truth is not received by any one unless it be accommodated to the apprehension, consequently unless it appear in a natural form and aspect; for human

minds at first only comprehend terrestrial and worldly things, and nothing at all of spiritual and celestial things ; wherefore if spiritual and celestial things were nakedly exposed, they would be rejected as if they were nothing, according to the Lord's words in John, “ If I have told you earthly things and ye believe not, how should ye believe if I told you heavenly things ? ” Still less did they believe who lived before the Lord's coming, and who at length were in such blindness, that they knew nothing, because they desired to know nothing, concerning a life after death, concerning the internal man, concerning charity and faith, and concerning any thing celestial ; they rejected those things, because they held them in aversion ; for they who regard terrestrial and worldly things as ends of life, that is, who love them above all other things, hold spiritual things in aversion, and almost abhor the very name of them ; the case is nearly similar at this day. The learned men of the world indeed believe, that they would more willingly receive the Word, if heavenly things had been nakedly exposed, and if it had not been written in such simplicity ; but they are greatly mistaken, for in such case they would have rejected it more than the simple, and would have seen in it no light, but mere thick darkness ; for such darkness is induced by human erudition with those who trust to their own intelligence, and extol themselves on that account above others. *A. C. 8783.* See also 2553.

Verse 13. *And no one hath ascended up to heaven, but He that came down from heaven, the Son of Man, who is in heaven.* —From these words it is evident that “ the Son of Man ” is the Divine Truth in the heavens ; for this Divine Truth “ descends ” and thus “ ascends,” since no one can ascend into heaven, unless the Divine Truth descended into him from heaven, for influx is divine, but not contrariwise ; inasmuch as the Lord is that Truth, therefore He calls Himself “ the Son of Man who is in the heavens.” *A. C. 9807.* See also Exposition, chap. i. 51.

Verses 14, 15. *And as Moses lifted up the serpent in the wilderness, &c.* —That the brazen serpent represented the Lord as to the external sensual, or natural principle, may be seen in the *Arcana Cœlestia*, 197 ; that faith in the Lord was represented by the revival of those who saw or looked upon that serpent, the Lord Himself teaches in John, “ As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that every one who believeth in Him may not perish, but have eternal life.” *A. C. 3863.*

That the *brazen serpent* represented the Lord, may be seen,

John iii. 14, 15 ; that it also represented protection, is evident ; for healing by looking on the serpent, which was on the sign, signified healing from evils of the false by looking on the Lord from a principle of faith. *A. C.* 8624. See also *Exposition*, chap. v. 8.

The Divine Natural of the Lord was signified by the brazen serpent commanded to be set up by Moses in the wilderness, by looking on which all were healed who were bitten of serpents, Numb. xxi. 6, 8, 9 ; that it signified the Divine Natural of the Lord, and that they are saved who look to that principle, the Lord Himself teaches in John, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up," &c. The reason why that serpent was made of brass is, because brass signifies the natural principle as to good. *A. R.* 49.

That brass signifies natural good may also be seen in *Isaiah*, lx. 17 ; *Jer.* xv. 20, 21 ; *Ezek.* xxvii. 13 ; *Deut.* viii. 7, 9 ; xxxiii. 24, 25. *A. R.* 775.

The sensual things which are the ultimates of the life of man, are signified by the fiery flying serpents sent amongst the people who were desirous to return into Egypt ; but healing from the bite of such serpents, by the Divine Sensual of the Lord, is signified by the "brazen" serpent set upon a sign, at the sight of which they revived, Num. xxi. 5—9 ; it is called the Divine Sensual of the Lord, because the Lord, when He was in the world, glorified, that is, made His whole Human Divine, as may be manifest from this consideration, that He left nothing in the sepulchre, and that He said to the disciples, "A spirit hath not flesh and bones as ye see Me have," Luke xxiv. 39, 40. The ultimate sensual principle, which the Lord also glorified or made divine, is signified by the brazen serpent set on a sign ; by such a sign the Lord was represented before the Israelitish and Jewish people, because they were merely sensual, and the sensual man cannot elevate his thought, when directed to the Lord, beyond and above the sensual principle ; for every one looks at the Lord according to the elevation of his understanding, the spiritual man to the Divine Rational, and so forth. From these considerations it is evident, that by the brazen serpent is also signified the sensual principle, but the sensual principle glorified, or the Divine [Human] of the Lord. *A. E.* 581.

So must the Son of Man, &c.—The conjunction of the Lord with man is according to the state of his thought and thence of his affections ; they who are in the most holy idea concerning the Lord, and at the same time in the knowledges

and affections of good and truth, as they may be who are within the church, are conjoined with the Lord as to His Divine Rational; but they who are not in such sanctity, nor in such an interior idea and affection, and yet are in the good of charity, are conjoined with the Lord as to His Divine Natural; but they whose sanctity is of a still grosser kind, are conjoined with the Lord as to His Divine Sensual; this latter conjunction is what is represented by the "brazen serpent" which was a means of revival from the bite of serpents to those who looked upon it, Numb. xxi. 9. In this conjunction are they amongst the Gentiles who worship idols, and yet live in charity according to their religious principles. *A. C. 4211.*

Verse 15. *That whosoever believeth in Him, should not perish, but have eternal life.*—That the acknowledgement of the essential Divine in the Human of the Lord is an essential of the church and hence an essential of its worship, is grounded on this consideration, that the salvation of the human race depends on the union of those principles; to effect that union also the Lord came into the world; therefore the whole Word in its inmost sense treats of that union, and the rituals of the church established amongst the sons of Israel represented and signified it. That the salvation of the human race is from that source, consequently that that acknowledgement is an essential of the church and its worship, the Lord teaches in many passages, as in John, "that whosoever believeth in Him should not perish, but have eternal life," iii. 15, 16. *A. C. 10,370.* See also Exposition, chap. i. 12—14; iv. 39, 41; vi. 36, 40, 62.

Verse 16. *God so loved the world.*—Jehovah, or the Lord's Internal, was the very essential celestial principle of love, that is, Love Itself, to which no other attributes can be ascribed than what are of pure love, consequently of pure mercy towards the whole human race, which is such as to be desirous to save all, and make them eternally happy, and to bestow on them all things appertaining to Itself, thus out of pure mercy to draw all who are willing to follow, to heaven, that is, to Itself, by the powerful attraction of love. *A. C. 1735.*

The Lord, out of His Divine Love or mercy, is desirous to have all near to Himself, and that they should not stand without, that is, in the first heaven, but He is desirous that they should all be in the third heaven, and if it were possible, not only with Himself but in Himself; such is the nature of the Divine Love. *A. C. 1799.*

The affection or Love of the Lord was Divine, namely,

towards the whole human race, which by the union of His Human Essence with the Divine, He was desirous of joining altogether to Himself, and of saving them eternally. The nature and quality of the Lord's Love transcends all human understanding, and is more especially incredible to those who do not know what the celestial love is in which the angels are principled ; those angels for the sake of saving a soul from hell, make no account of death, yea, if it was in their power, they would endure hell for such a soul ; hence it is their inmost joy to translate into heaven any one that rises from the dead ; they confess, however, that this love is not in the least from themselves, but that all and every particular of it is from the Lord alone. *A. C. 2077.*

His only-begotten Son.—That THE DIVINE which is called the Father, was the essential Divine of the Lord, from which His Human existed, and by virtue whereof the Human also was made Divine, appears manifest from His conception from the essential Divine, as in Matt. i. 20, 25 ; Luke i. 34, 35. From which it is evident that the Lord from conception is Jehovah God, and to be Jehovah God from conception is to be so as to the Life Itself, which is called the Soul from the Father, from which the life of the body is derived ; hence it also manifestly appears, that the Humanity of the Lord is what is called the Son of God, for it is said, “The holy thing which shall be born of thee shall be called the Son of God.” *A. E. 852.*

The Law and the Prophets, or the whole Word of the Old Testament, treats of the Lord, wherefore no other can be meant by the Son of God, whose future advent was predicted, than the Humanity which the Lord assumed in the world. Hence it follows, that this Humanity was what was meant by the Son, so named by Jehovah out of heaven when He was baptized, “This is My beloved Son in whom I am well pleased,” for it was His Humanity that was baptized. *D. Lord, 19.* See also Exposition, chap. vii. 39.

That whosoever believeth on Him should not perish.—It is known in the church that the Lord is the Saviour and Redeemer of the human race, but it is known to few in what manner this is to be understood. They who are in the externals of the church believe that the Lord redeemed the world, that is, the human race, by His blood, by which they mean the passion of the cross ; but they, who are in the internals of the church, know that no one is saved by the blood of the Lord, but by a life according to the precepts of faith and of charity from the Word of the Lord ; they who

are in the inmost principles of the church, by the blood of the Lord understand the Divine Truth proceeding from Him, and by the passion of the cross they understand the last temptation of the Lord by which He altogether subdued the hells, and at the same time glorified His Human, that is, made it Divine, and that thereby He redeemed and saved all who suffer themselves to be regenerated by a life according to the precepts of faith and charity from His Word. But how man was saved and redeemed by the Divine [Being] through the subjugation of the hells, and the glorification of His Human, no one can know, unless he knows that there are attendant upon every man angels from heaven, and spirits from hell, and that unless these are present with man continually, he cannot think any thing, nor will any thing; and thus that man as to his interiors is either under the dominion of spirits who are from hell, or under the dominion of angels who are from heaven. When this is first known, it may then be known, that unless the Lord had altogether subdued the hells, and reduced all things both there and in the heavens into order, no one could have been saved; in like manner, unless the Lord had made His Human Divine, and had thereby acquired to Himself Divine Power over the hells and over the heavens to eternity; for without Divine Power neither the hells nor the heavens can be kept in order, since power by which anything exists must be perpetual that it may subsist, for subsistence is perpetual existence. The DIVINE ITSELF, which is called the Father, without the Divine Human which is called the Son, could not produce this effect, inasmuch as the Divine Itself without the Divine Human, cannot reach to man, nor even to an angel when the human race have altogether removed themselves from what is Divine, as was the case in the end of times when there was no longer any faith or any charity; wherefore the Lord then came into the world, and restored all things, and this by virtue of His Human, and thus saved and redeemed man by faith and love to the Lord from the Lord; for such the Lord can withhold from the hells and from eternal condemnation, but not those who reject faith and love from Him to Him. *A. C. 10,152.* See also Exposition, chap. i. 12—14, 18; xii. 28.

Verse 17. *For God sent not His Son into the world to condemn the world, but that the world by Him might be saved, &c.* —As to what concerns “judgment,” it is two fold, viz. from good, and from truth; the faithful are judged from good, but the unfaithful from truth; that the faithful are judged from good, is manifest in Matthew, xxv. 34—40; and that the un-

faithful are judged from truth, is manifest from verses 41—46 of the same chapter; to be judged from good is to be saved, because they who are so judged have received good; but to be judged from truth is to be condemned, because they who are so judged have rejected good; good is of the Lord, and they who acknowledge this in life and faith are of the Lord, wherefore they are saved; but they who do not acknowledge in life, consequently not in faith, cannot be of the Lord, thus neither can they be saved; therefore they are judged according to the actions of their life, and according to thoughts and ends, and when according to these, they must needs be condemned, for the truth is, that man of himself does, thinks, and intends nothing but evil, and of himself plunges into hell, only so far as he is withheld thence by the Lord. So the case is in respect to judgment from truth, the Lord in no case judges any one except from good, for He is willing to lift up all men whatsoever into heaven, yea, if He was able, even to Himself; for the Lord is mercy itself and good itself; mercy itself and good itself cannot in any wise condemn any one, but it is man who condemns himself, because he rejects good; in proportion as man, during his life in the body, has shunned good, in the same proportion he shuns it in the other life, consequently he shuns heaven and the Lord; for the Lord cannot dwell except in good; He dwells indeed in truth, but not in truth separate from good. That the Lord does not condemn any one, or judge him to hell, He Himself says in John iii. 17, 19. *A. C. 2335.* See also *D. Lord*, 25; and *Exposition*, chap. v. 22.

Few at this day know what is meant by the “Last Judgment.” It is generally supposed that it is to be accompanied with the destruction of the world; and it is hence conjectured, that this terrestrial globe is to perish by fire, together with all things that exist in the visible world; and that then, for the first time, the dead shall rise again, and shall undergo their “judgment;” when the wicked are to be cast into hell, and the good to ascend into heaven. These conjectures are grounded in the prophetical parts of the Word, where mention is made of a new heaven and a new earth, and also of the New Jerusalem; mankind not being aware, that the prophetical parts of the Word, in their internal sense, have a totally different signification from what appears in the literal sense; and that by heaven, or the sky, is not meant heaven or the sky, nor by earth the earth, but the church of the Lord in general, and with every individual in particular. By the “last judgment” is meant the last time of the church;

and also, the last time of every one's life. To speak of it, first, as denoting the last time of the church. It was the "last judgment" of the most ancient church, or that before the flood, when their posterity perished, whose destruction is described by the flood. It was the "last judgment" of the ancient church, or that after the flood, when almost all who belonged to that church became idolaters, and were dispersed. It was the "last judgment" of the representative church which succeeded among the posterity of Jacob, when the twelve tribes were carried away into captivity, and dispersed amongst the nations; and afterwards when the Jews, after the coming of the Lord, were driven out of the land of Canaan, and scattered over the face of the whole earth. The "last judgment" of the present church, which is called the Christian church, is what is meant, in the Revelation of John, by the "new heaven and the new earth." That the last time of the life of every man, when he dies, is to him the "last judgment," is not unknown to some, but still few believe it. Nevertheless it is a certain truth, that every man rises again after death into another life, and undergoes his "judgment." This "judgment" is thus accomplished. As soon as his corporeal organs grow cold, which happens a few days after his decease, he is raised again of the Lord by celestial angels, who are at first attendant on him; but in case he be such that he cannot remain with them, he is then received into the care of spiritual angels; and successively afterwards into the care of good spirits. For all who come into the other life, be they who they may, are welcome guests who meet a kind reception. But as every one's desire follows him, he who has led a wicked life cannot abide long with the angels and good spirits, but successively separates himself from them, repeating these separations till he comes among spirits whose life is similar and conformable to that which he had while in the world. It then appears to him as if he was in his former bodily life, and, in fact, his present life is a continuation of his past. From this life his "judgment" commences. They who have led a wicked life, in process of time descend into hell: and they who have led a good life, are by degrees elevated by the Lord into heaven. Such is the "last judgment" of every individual person. *A. C. 2117, 2118, 2119.**

Verse 18. *He that believeth in Him.—In the name, &c.—* See Exposition, chap. i. 12, 13, 14; and ii. 23; iv. 39, 41.

* But concerning the "Last Judgment," see the work entitled the "Last Judgment, and Babylon Destroyed."

Verse 19. *This is the condemnation, &c.*—All truths which proceed from the Lord are from His Divine Good, thus they are nothing but mercies; but whereas men do not receive the mercy of the Lord, they expose themselves to condemnation, for in such case they are in evils, and evils condemn. *A. C. 7206.*

And men loved darkness rather than light, &c.—The Lord calls Himself “the light,” because He was the Divine Truth Itself when in the world; hence by “light” is signified the Lord as to Divine Truth, and also Divine Truth from the Lord; and whereas “darkness” is opposed to light, by “the darkness which men loved more than light” is signified the infernal false principle, which is the false of evil; that it is the false of evil which in this passage is signified by “darkness,” is manifest from its being said, “because their works were evil,” since from evil works or from evils of life exists the false of evil; for as good conjoins to itself truth, so evil conjoins to itself the false, inasmuch as the one is of the other. *A. E. 526.* See also Exposition, chap. i. 5.

Verses 20, 21. *For every one that doeth evil hateth the light.*—They who are in evil of life, and thence in the false principle, are in the light of the world, for it is light by which intellectual objects are seen; this light with those who are in the false principle derived from evil, is sparkling, and the more so, as they are more in the false from evil. The glory of the world which is derived from self-love, kindles that light, and causes it to sparkle, and because it is so, truths appear in that light altogether as falses, and falses altogether as truths, to those who see by that light. The reason is, because heavenly light cannot in-flow into a beam of that light, the former becomes darkness as it approaches the latter; hence it is, that such persons are in a strong persuasion in favour of falses against truths, because so they see them in that light. But with those who are in truths derived from good, the light of the world does not sparkle but is obscure, and the light of heaven with them is bright, and because this is bright, truths appear in it as truths, and falses as falses; for when that light falls in into falses which, in the light of the world separate from the light of heaven, appear as truths, it thus not only obscures, but altogether extinguishes them. *A. C. 6907.*

They who love themselves and the world above all things, make light of, respectively, yea even deny, the Lord and heaven; and when they see in them an opposite to their loves, they hate them. *A. E. 409.*

To hate is to contemn and be averse to, for these are the properties of hatred. *A. C.* 3488.

They who are in evil and thence in the false, are they who reject the Divine [Human] of the Lord, and so far as they are in evil and thence in the false, so far they not only reject, but hold it in hatred. That it is the Divine [Human] of the Lord which they reject, is, because they who are in evil are not in heavenly light, but in natural light, and at length in the sensual light which is from the corporeal [principle]; from that light they cannot at all see the Human of the Lord otherwise than human, for they cannot perceive what the *Divine Human* is, because, concerning the Divine [Being], they have an idea which is altogether vain and empty. If they are told that the DIVINE ITSELF is Divine Love, and that Divine Love is the *Esse* of all life, and that the Lord from conception was that Love, which thereby was the inmost *Esse* of His Life, thus Jehovah, and that to the likeness thereof He glorified His Human, that is, made it Divine, these things may indeed be apprehended in some measure by those who are distinguished by any intellectual acumen, but still they do not believe, for when, from the intellectual light in which they then are, they descend into their own natural and sensual light, they fall into mere thick darkness concerning this truth, and thence into denial. *A. C.* 8878.

Verse 21. *But he that doeth truth cometh to the light, &c.*—Charity alone does not produce good works, still less faith alone, but charity and faith together do produce them; the reason is, because charity without faith is not charity, neither is faith without charity faith; wherefore charity alone is not given, nor faith alone, hence neither can it be said that charity by itself produces any good works, nor faith by itself; the case herein is similar as with will and understanding, for will alone is not given, consequently neither does it produce any thing; nor is understanding alone given, nor is it productive, but all production is effected by both together, and thus by understanding grounded in the will; the reason why the case is similar is, because the will is the habitation of charity, and the understanding is the habitation of faith; the reason why faith alone is still less productive is, because faith is truth, and its operation is to do truths, and these illuminate charity and its exercises; that they illuminate, the Lord teaches, where He says, “*He who doeth truth cometh to the light, that his works may be made manifest, inasmuch as they are wrought in God,*” John iii. 21; wherefore when

man does good works according to truths, he does them in light, that is, intelligently and wisely. *T. C. R.* 377.

From these considerations it is evident, that truths are the means by which the good of love exists, and becomes something; consequently, that good loves truths that it may exist. Hence in the Word by "doing truth" is understood to make good to exist. This is meant by "doing truth," John iii. 21; by "doing the Lord's sayings," Luke vi. 47; by "doing His precepts," John xiv. 24; by "doing His words," Matt. vii. 20; by "doing the Word of God," Luke viii. 21; and by "doing statutes and judgments," Levit. xvii. 5. This also is meant by "doing good and producing fruit," for good and fruit is that which exists. *D. Life*, 39. See also Exposition, chap. vi. 28, 29; vii. 7.

Verses 22, 23. *He tarried with them, and baptized. And John also was baptizing.*—See Exposition, chap. i. 25, 26, 28, 32, 33.

Verse 27. *John answered and said, A man cannot take any thing, except it be given him from heaven.*—That wisdom, intelligence, reason, and science, are not of man, but of the Lord, is clearly manifest from the things which the Lord taught, as in Matthew, where the Lord compares Himself to a householder, "who planted a vineyard, and hedged it round about, and let it out to husbandmen," xxi. 33; and in John, "The Spirit of Truth shall lead you into all truth, for He shall not speak of Himsclf, but whatsoever things He shall hear, He shall speak; He will glorify me, because He will take of mine, and will announce it to you," xvi. 13, 14; again, "A man cannot take any thing, unless it be given him from heaven," iii. 27. *A. C.* 124.

In the church there is not any other truth given than what is of the Lord; the truth which is not from Him is not truth, as is also manifest from the Word, and thence from the doctrine of faith; from the Word in John, "A man cannot take any thing, unless it be given him from heaven," iii. 27; and in another place, "Without me ye cannot do any thing," xv. 5; and from the doctrine of faith, teaching that the all of faith, that is, all truth is from the Lord. *A. C.* 2904.

That man cannot do good, which in itself is good, except from the Lord, He Himself teaches in John, "Abide in me, and I in you, for without me ye cannot do any thing," xv. 4, 5; and again, "A man cannot take any thing, unless it be given him from heaven." *T. C. R.* 439. See also Exposition, chap. v. 26; xv. 5.

Verse 28. *I am not the Christ.*—See Exposition, chap. i. 6, 37, 41.

I am sent before Him.—See Exposition, chap. i. 21, 25, 26.

Verse 29. *He that hath the bride is the bridegroom, &c.*—“The bride” denotes the truth which is of the faith of the church, and “the bridegroom” denotes the good which is of the love of the church, each from the Lord; thus they denote the man of the church, with whom good is conjoined with truths. *A. C.* 9182.

Who heareth him, &c.—By “hearing” is signified to receive in the memory and to be instructed, also to receive in the understanding and to believe, and likewise to receive in obedience; and to “hear a voice” denotes to be instructed concerning the precepts of faith, and to receive them in faith and obedience. *A. C.* 9311.

Verse 32. *And what he hath seen and heard that he testifieth, &c.*—The Divine Truth proceeding from the Lord is called “a testimony” from this circumstance, that it testifies concerning the Lord, as appears from the words of the Lord Himself in John iii. 31, 32, “He who cometh from heaven is above all; what he hath seen and heard, this he testifies.” *A. C.* 9503. See also Exposition, chap. v. 39, 40; viii. 18.

Verse 34. *For He whom God hath sent, &c.*—In the Word it is sometimes said of the Lord, that He was “sent” by the Father, but in all cases, by “being sent” is signified, in the internal sense, “to go forth,” as in John, “They have received and known truly, that *I came forth from Thee*, and they have believed that *Thou hast sent Me*,” xvii. 8; the same is the signification of “being sent” in this passage. *A. C.* 2397. See also Exposition, chap. v. 25, 30, 38; xvi. 28.

For God giveth not the Spirit by measure.—By the “Spirit” which God gives, is signified the Divine Truth, and thence intelligence and wisdom; by “not giving it by measure” is signified above all quantity and quality of men, consequently what is Infinite, for the Infinite appertaining to the Lord has not quantity and quality, inasmuch as quantity and quality are properties of what is finite, for quantity and quality determine what is finite, and terminate it; but what is without termination is Infinite; from which consideration it follows, that “measure” also here signifies quality, since “not by measure” signifies without predication of quality. *A. E.* 629.

“Spirit” here denotes intelligence and wisdom; “to speak the words of God” denotes Divine Truths. *A. C.* 9818. See also Exposition, verses 5, 8.

Verse 35. *The Father loveth the Son, and hath given all*

things into His hand.—That the things which are in the heavens and on the earth are the Lord's, is manifest from very many passages in the Word, as well from those which are in the Old Testament, as from these in the evangelists, Matt. xi. 27; Luke x. 22; John iii. 34, 35; xvii. 2; Matt. xxviii. 18; and whereas the Lord rules the universal heaven, He rules likewise all the things which are on the universal earth, for He who rules the one rules all, inasmuch as from the heaven of angels depends the heaven of angelic spirits, from this the world of spirits, from this again the human race; and in like manner all things which are in the world and nature are dependant on the heavens, for without influx from the Lord through the heavens, nothing at all would exist and subsist which is in nature and her threefold kingdom. *A. C.* 2026.

That in the heavens no other Divine [Being] is acknowledged and worshiped, but the Lord as to the Divine Human, may be manifest from the Lord's words in the evangelists, as from the following, "All things are delivered to Me by the Father," Matt. xi. 27; "The Father hath given all things into the hand of the Son," John iii. 35; "The Father hath given to the Son power over all flesh," John xvii. 2; see also John xv. 5; xvii. 11; Matt. xxviii. 16. *A. C.* 10,067; see also 3704.

Verse 36. *He that believeth on the Son hath eternal life, &c.*—The very essence and life of faith is the Lord alone, for he who does not believe in the Lord cannot have life, as it is written in John, "He who believeth in the Son hath eternal life, but he who believeth not the Son, shall not see life, but the wrath of God abideth on him." *A. C.* 30.

Hence may appear what the lot of those is in the other life, who are born within the church, and still in heart deny the Lord, whatsoever may be their quality as to moral life; by abundant experience also it has been given to know, that such cannot be saved, as the Lord likewise openly teaches in John, iii. 36. *A. C.* 10,112.

"The Son" denotes the Divine Human of the Lord. The reason why they have not eternal life who do not acknowledge the Lord from a principle of faith, is, because the whole heaven is in that acknowledgement. *A. C.* 10,370. See also Exposition, verses 15, 16.

They who are born within the church ought to acknowledge the Lord, His Divine and His Human, and to believe in Him and love Him, for from the Lord is all salvation: this the Lord teaches in John, iii. 36. *A. C.* 10,817; see also *D. Lord*, 55. See also Exposition, verse 16.

The anger of God abideth on him.—When "anger" is attri-

buted in the Word to Jehovah, it does not denote anger, but the opposite to anger, thus mercy. That Jehovah has not any anger, is evident from this consideration, that He is love itself, good itself, and mercy itself, and anger is an opposite, and also is an infirmity, which cannot be predicated of God; wherefore when “anger” in the Word is predicated of Jehovah, or the Lord, the angels do not perceive anger, but either mercy, or the removal of the evil from heaven. The reason why anger is attributed to Jehovah or the Lord in the Word, is, because it is a most general truth that all things come from God, thus both evils and goods; but this most general truth, which is intended for infants, for children, and the simple, ought afterwards to be illustrated, viz. by shewing that evils are from man, but that they appear as if they were from God, and that it is so said to the intent that they may learn to fear God, and not perish by the evils which they do, and that afterwards they may love Him, for fear must precede love, to the intent that in love there may be holy fear; for when fear is insinuated into love, it becomes holy from the holy principle of love, and in such case it is not a fear of the Lord’s anger and punishment, but lest they should act against essential good, because this will torment the conscience. Moreover, the Israelites and Jews were driven to observe the statutes and precepts in the external form by punishments, and hence they believed that Jehovah was angry and punished, when yet they themselves induced such things by their idolatry; hence by anger, wrath, fury, fire, are meant the punishments and damnations into which man casts himself, when into evils. That punishment and damnation are signified by “anger,” appears from John, iii. 36. *A. C. 6997.*

TRANSLATOR’S NOTES AND OBSERVATIONS.

CHAPTER III.

Verse 3. *Except a man be born from above, &c.*—What is here rendered “from above” is expressed, in the common version of the New Testament, by the term “again,” but in the original Greek the term is *avwθev*, which means literally “from above,” and thus expresses the important and edifying idea,

that man's new birth is from a principle or power superior to himself.

Verse 5. *He cannot enter into the kingdom of God.*—It was said at verse 3, “He cannot *see* the kingdom of God;” but here it is said, “He cannot *enter into* the kingdom of God;” plainly pointing out a distinction between “*seeing*” and “*entering into*,” “*seeing*” having relation to the birth of truth in the *understanding*, and “*entering into*” having relation to the good of truth, or the conjunction of truth with its good, in the *will* and *life*.

Verse 11. *We speak that which we have known, and testify that which we have seen.*—It is remarkable that in this verse the Lord speaks in the *plural* number, whereas in the next verse He speaks in the *singular*. In this verse, therefore, He makes a distinction between “*speaking*” and “*testifying*,” also between “*knowing*” and “*seeing*,” because “*speaking*” and “*knowing*” relate more to the good of His Divine Love, whilst “*testifying*” and “*seeing*” relate more to the truth of His Divine Wisdom, thus both expressions taken together relate to the divine and heavenly marriage, which is manifested in every part of the sacred Volume. But to shew that this marriage existed in Himself, and thus that in speaking in the plural number He had respect to those two divine principles existing in Himself, He in the next verse speaks in the *singular* number, “If I have told you earthly things,” &c.

Verse 36. *He that believeth on the Son hath eternal life, but he that disobeyeth the Son, &c.*—What is here rendered “*disobeyeth*” is rendered “*believeth not*” in the common version of the New Testament, but the original Greek is *anεισθει*, which properly signifies to “*disobey*,” or “*to be disobedient to*,” thus inculcating the edifying lesson, that it is not simply *unbelief*, or a mere dissent in the *understanding*, which condemns man, but a *disobedient will*, or a will not inclined to accede to divine testimony, by loving and doing what it requires.

JOHN.

CHAPTER IV.

CHAPTER IV.

THE INTERNAL SENSE.

1. WHEN therefore the Lord knew that the Pharisees had heard, that Jesus made and baptized more disciples than John,

2. Though Jesus Himself baptized not, but His disciples,

3. He left Judea, and departed again into Galilee.

4. But He must needs go through Samaria.

5. Then He cometh to a city of Samaria called Sichar, near to the parcel of ground which Jacob gave to his son Joseph.

6. Now the fountain of Jacob was there. Jesus therefore, being wearied with the journey, sat thus at the fountain. It was about the sixth hour.

7. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give to Me to drink.

8. For His disciples were gone away into the city to buy meat.

9. Then saith the Samaritan

THAT the LORD perceived from His Divine principle in what manner the perverted church was offended at His teaching internal truths, and their prevalence over external, and thus that purification was effected by the truths derived from good, therefore He again applies Himself to plant the church amongst the Gentiles. (Verses 1—4.)

And first amongst those who are principled in interior truths, in connexion with interior spiritual good, thus with the Word, from which instruction is given in the things of love and charity, after a state of spiritual labour. (Verses 5, 6.)

That on this occasion, they who are principled in the affection of good in that church seek instruction in truth, and this from a divine dictate, to the intent that from the doctrine of truth they might appropriate good. (Verses 7, 8.)

They are therefore inquisi-

woman unto Him, How is it that thou being a Jew askest to drink of me, who am a Samaritan woman? For the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewst the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water.

11. The woman saith unto Him, Lord, thou hast no vessel to draw with, and the well is deep; whence then hast thou that living water?

12. Art thou greater than our father, Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle.

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again;

14. But whosoever drinketh of the water which I shall give him, shall never thirst; but the water which I shall give him, shall be in him a fountain of water springing up into eternal life.

15. The woman saith unto Him, Lord, give me this water, that I thirst not, neither come hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither.

tive concerning the divine dictate and its requirements, not being aware of the operation of such a dictate, and are accordingly instructed that it is from the DIVINE HUMANITY of the LORD, who is the source of every truth of good, and who imparts such truth to those who apply to Him for it. (Verses 9, 10.)

This however appears incredible to those, who believe only in the letter of the Word, and who therefore do not see that all the Jewish patriarchs were representative of the LORD, and that all the instruction they received from the Word was in consequence of its connexion with His DIVINE HUMANITY. (Verses 11, 12.)

Therefore they are further instructed, that the truths of the Word can never become full and living and eternal truths in man, until they are seen and received as one with the Divine Truth, which is the same thing as the LORD's DIVINE HUMANITY. (Verses 13, 14.)

And in consequence of this instruction, they are led earnestly to desire the knowledge of the interior truths of the Word. (Verse 15.)

But are further taught that such interior truths cannot be apprehended, until conjunc-

17. The woman answered and said, I have not a husband. Jesus said unto her, Thou hast well said, I have not a husband.

18. For thou hast had five husbands, and he whom thou now hast is not thy husband; in this thou saidst truly.

19. The woman saith unto Him, Lord, I perceive that Thou art a prophet.

20. Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe Me that the hour cometh, when neither in this mountain, nor in Jerusalem, ye shall worship the Father.

22. Ye worship what ye do not know; we worship what we do know; for salvation is of the Jews.

23. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth, for the Father seeketh such that worship Him.

24. God is a Spirit; and they that worship Him, must worship in spirit and in truth.

25. The woman saith unto Him, I know that Messias cometh, who is called CHRIST; when He is come, He will tell us all things.

26. Jesus saith unto her,

tion of good and truth be formed in the intellectual principle, which conjunction was at present not genuine or legitimate. (Verses 16, 17, 18.)

Hence they perceive that the LORD in His DIVINE HUMANITY is the source of all truth, and hence they are further instructed that representative worship is to cease, because it is a worship unattended with intellectual light, and that it is to be supplanted by a worship grounded in love, and enlightened by wisdom, which worship leads to conjunction with the SUPREME GOOD. (Verses 19—23.)

Because God is divine love and wisdom in a human form, or in a DIVINE HUMANITY, and therefore none can worship Him acceptably but from that love and according to that wisdom. (Verse 24.)

That it is revealed to those of the church who are in the affection of good, that Divine Truth will be manifested on earth in a bodily form, to impart instruction, and they are

I am, that speaketh unto thee.

27. And upon this came His disciples, and wondered that He talked with the woman ; yet no one said, What seekest Thou ? or what speakest Thou with her ?

28. The woman then left her water-pot, and went away into the city, and saith to the men,

29. Come, see a man who hath told me all things whatever I have done : Is not this the CHRIST ?

30. Then they went out from the city, and came to Him.

31. In the meantime the disciples asked Him, saying, Rabbi, eat.

32. But He said unto them, I have meat to eat which ye know not of.

33. Then the disciples said one to another, Hath any one brought Him to eat ?

34. Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work.

35. Say not ye, that there are yet four months, and har-

further taught from the Word, that the LORD in His DIVINE HUMANITY is that truth, in union with the DIVINE GOOD. (Verses 25, 26.)

That with those who are principled in truth, the establishment of the church amongst the Gentiles appears strange, and they are afraid to inquire into the purpose intended by it, or the manner of its accomplishment. (Verse 27.)

But they who are in the affection of good, when they have received instruction in truth, form their lives accordingly, and testify by doctrine that the Divine Truth is manifested as a Man, who is thus omniscient, and acquainted with all the purposes and thoughts of man. (Verses 28, 29.)

Which testimony is received in the church, and thus the LORD is approached in His DIVINE HUMANITY. (Verse 30.)

For to the end that He might be so approached, He from divine love glorified His Humanity, or made it divine, by submitting it to the government of the divine good in Himself, until divine truth in Himself, became divine good. (Verses 31—34.)

And thus a spiritual church was established which was in

vest cometh? Behold, I say unto you, lift up your eyes, and look upon the fields, for they are white already to harvest.

36. And he who reapeth receiveth recompence, and gathereth fruit to eternal life, that both he that soweth and he that reapeth may rejoice together.

37. And in this is the saying true, that one soweth, and another reapeth.

38. I sent you to reap that on which ye bestowed no labour; others have laboured, and ye have entered into their labours.

39. But many of the Samaritans of that city believed in Him, on account of the saying of the woman who testified, He told me all things whatever I have done.

40. So when the Samaritans were come unto Him, they asked Him to remain with them, and He remained there two days.

41. And many more believed, because of His own word;

42. And said unto the woman, We no longer believe because of thy saying, for we have heard Him ourselves, and know that this is truly the Saviour of the world, the Christ.

43. But after two days He departed thence, and went into Galilee.

the affection of truth, and by virtue of that affection, in heaven, and thus conjoined with the Lord in His joy. (Verses 35, 36.)

For the Lord dispenses truth and its affection, to the intent that the church may thereby attain unto the heavenly good of love and charity. (Verse 37.)

And may thus appropriate to itself all the good things of heaven and of the Lord, Himself. (Verse 38.)

They therefore, who are principled in spiritual good, acknowledge the Lord in His DIVINE HUMANITY, from a belief in His omniscience, and seek and attain conjunction of life with Him. (Verses 39, 40.)

And are thus taught, not by external teaching only, but by the testimony of the divine good and truth in their own minds, that the Lord in His DIVINE HUMANITY was the predicted Redeemer and Saviour of mankind. (Verses 41, 42.)

That the Gentiles are again instructed in the truth, which is rejected by those of the

44. For Jesus Himself testified that a prophet hath no honour in his own country.

45. When therefore he came into Galilee, the Galileans received Him, having seen all things which He did in Jerusalem at the feast; for they also went to the feast.

46. Then Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. He hearing that Jesus was come out of Judea into Galilee, went unto Him, and besought Him that He would come down and heal his son; for he was about to die.

48. Then said Jesus unto him, Unless ye see signs and wonders, ye will not believe.

49. The nobleman said unto Him, Lord, come down before my child dieth.

50. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word which Jesus said to him, and went his way.

51. And as he was now going down, his servants met him, and told, saying, Thy son liveth.

52. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. Then the father knew that *it was* at the same hour in which Jesus said unto him,

perverted church; and that they receive instruction, and become a church, being convinced of the omnipotence of Truth. (Verses 43, 44, 45.)

And that thus their natural ideas of Truth become spiritual, but as yet not fully conjoined with Good. (Verse 46.)

Therefore supplication is made to the LORD in His DIVINE HUMANITY for assistance, and that they may be preserved from the influence of evil love. (Verse 47.)

This supplication, however, does not proceed from a genuine but from a miraculous faith, nevertheless it is granted, and thus a genuine faith is implanted. (Verses 48, 49, 50.)

And its conjunction with charity is acknowledged in all the lower principles of life, and seen to be the effect of the reception of the divine Truth proceeding from the LORD'S DIVINE HUMANITY, which is the source of genuine faith. (Verses 51, 52, 53.)

Thy son liveth. And himself believed, and his whole house.

54. This is again the second miracle [sign] that Jesus did, when He was come out of Judea into Galilee.

Thus the church amongst the Gentiles was confirmed in the faith, not only by observing that their natural ideas of Truth were become spiritual, but by experiencing also the conjunction of Truth with Good, or of faith with charity, resulting from their belief in the LORD'S DIVINE HUMANITY. (Verse 54.)

EXPOSITION.

CHAPTER IV.

VERSE 1. *Baptized, &c.*—See Exposition, chap. i. 6, 21, 25, 26, 32, 33.

Disciples.—See Exposition, chap. i. 37; viii. 31, 32; xiii. 16.

Verse 5. *Then cometh He to a city of Samaria, which is called Sichar, &c.*—This city was formerly called Sechem, and by it is signified interior truth. *A. C. 4430.*

Verse 6. *Now Jacob's fountain [or well] was there, &c.*—The fountain of Jacob denotes the Word, and the doctrine of truth thence derived, and it was on this account that, when the Lord came to the fountain of Jacob, He discoursed with the woman of Samaria, and taught what is signified by a fountain and by water, as described in John, iv. 5, 6, 7, 10, 13, 14. Inasmuch as the “fountain of Jacob” signified the Word, “water” truth, and “Samaria” the spiritual church, as appears abundantly from the Word, therefore the Lord discoursed with the woman of Samaria, and taught that the doctrine of truth is from Himself, and that when it is from Himself, or, what is the same thing, from His Word, it is “a fountain of water springing up into eternal life,” and that the truth itself is “living water.” *A. C. 2702.*

That the words which the Lord Himself spake in the evangelists, are life, is taught in John, iv. 6, 10, 11; where

by “the fountain of Jacob” is signified the Word, as likewise Deut. xxxiii. 28; therefore also the Lord “sat” there, and “discoursed with the woman;” and by “water” is signified the truth of the Word. *S. S. 2.*

The reason why the Lord discoursed with the woman of Samaria at Jacob’s fountain [or well] was, because by “the woman of Samaria” was understood the church about to be established amongst the Gentiles, and by the “Samaritans,” who are also mentioned in other places, are understood the Gentiles who were about to receive doctrine from Him and concerning Him; by that “fountain” [or well] is signified doctrine from the Word, by “water” the truth of doctrine, and by the Lord “sitting at that fountain” [or well] the Word or Divine Truth; that there is salvation by Divine Truth out of the Word from the Lord, is signified by the Lord’s words, “The water which I shall give him shall become a fountain of water springing up into eternal life.”

A. E. 537.

That the Word of the Lord is such, that it gives life to him who is thirsty, that is, to him who desires life, and that it is a fountain whose waters are living, the Lord teaches in John, iv. 10, 14. The ground and reason why the Word is alive, and thus gives life, is, because in the supreme sense the Lord is there treated of, and in the inmost sense His kingdom is treated of, in which the Lord is all in all; hence it is that the Lord calls Himself, as to the Word which is from Himself, “A fountain of water springing up into eternal life.” *A. C. 3424.*

Veres 6, 11, 12. *Fountain.—Well.*—There is a difference of signification, in the internal sense, between “fountain” and “well,” namely, the term fountain is applied when the subject treated of is concerning purer and superior truth; but the term well is used in treating of truth not so pure, and of inferior truth. Natural truth is inferior truth, and the affection of natural truth is an inferior affection of truth. *A. C. 3096.*

Verse 7. *To draw water.*—Waters, in the internal sense, signify the truths of faith, thus to “draw” waters signifies nothing else than to be instructed in the truths of faith, and thereby to be enlightened, as also in other passages of the Word. See Isaiah xii. 3, 4; xxi. 14. *A. C. 3058.*

Verse 8. *To buy meat.*—See Exposition, verses 32, 34.

Verse 9. *The Jews, &c.*—See Exposition, chap. iii. 36; xii. 39, 40; xix. 23, 24.

Veres 7, 10. *Give me to drink, &c.*—By “drinking” is

signified to be instructed in goods and truths, and to receive them. *A. C.* 3096. See also Exposition, chap. vi. 50—58.

That “waters” signify the truths of faith. See *A. C.* 10,238.

Verse 14. *Whosoever shall drink of the water that I shall give him shall never thirst, &c.*—“Water” in this passage manifestly denotes the truth of faith from the Word, thus from the Lord; “not to thirst” denotes that truth will no longer be wanting. *A. C.* 8568.

Verses 20—23. *Our fathers worshiped in this mountain, &c.*—In the Word, where the Jews and Israelites are treated of, in several passages the “fathers” are mentioned with praise; they who abide in the sense of the letter, by “fathers” understand no other than Abraham, Isaac, and Jacob, and the sons of Jacob; but in the internal sense, by fathers in those passages, when mentioned in a good sense, are not meant the above patriarchs, but they who were of the most ancient church which was before the flood, and they who were of the ancient church which was after the flood. The former and the latter were called “fathers,” because from them the church descended, and the things of the church were derived. *A. C.* 6075.

Amongst the most ancient people, “mountains” signified the Lord, because they enjoyed and exercised the worship of Him on mountains, because mountains are the highest parts of the earth; hence they signified things celestial, which they also called *highest*, consequently they signified love and charity, and thus the good things of love and charity which are celestial. In an opposite sense, they also are called “mountains” in the Word who are high minded, and thus a mountain denotes self-love itself. Inasmuch as the most ancient church performed holy worship on mountains, therefore also the ancient church, and all the representative churches of that time, nay even the Gentiles, adopted the custom of sacrificing on mountains, and of building high places. This appears to have been the case with Abraham, Gen. xii. 8; xxii. 2; and with the Jews before the temple was built, Deut. xxvii. 4—7; Josh. viii. 30, &c. *A. C.* 795, 796.

In the ancient church holy worship was performed on mountains and in groves; on mountains, because mountains signified the celestial things of worship; and groves signified the spiritual things of worship. So long as that church, viz., the ancient church, was in its simplicity, so long their worship on mountains and in groves was holy, by reason that the celestial things pertaining to love and charity were re-

presented by those things which were high and lofty, as mountains and hills; and the spiritual things thence derived were represented by things bearing fruit, and by things bearing leaves, as gardens and groves. But when these representatives and significatives began to be made idolatrous, in consequence of men worshiping things external without things internal, then that holy worship became profane, and therefore it was forbidden to perform worship on mountains and in groves. *A. C. 2722.*

They of the ancient church who made divine worship to consist in sacrifices, and in the rites and statutes which *represented* the celestial and spiritual things of the Lord's kingdom, were in externals; but they who made divine worship to consist in the celestial and spiritual things which were represented, were in internals. The case is the same at this day; they who make divine worship to consist in frequenting temples, hearing preachings, attending the holy supper, and do these things with devotion, without thinking any thing further concerning them than that they ought to be done because they are instituted and commanded, these are of the external church; but they who at the same time believe that such things should be done, yet that the essential of worship is nevertheless the life of faith, that is, charity towards the neighbour and love to the Lord, these are of the internal church. Consequently they are of the external church who do good to their neighbour and worship the Lord merely from the obedience of faith; but they are of the internal church who do good to the neighbour and worship the Lord from love; so in all other cases. Nevertheless, with every one who is of the church, there ought to be both, namely, the external and the internal, otherwise there is no spiritual life pertaining to him, for the internal is as the soul, and the external as the body of that soul. *A. C. 8762.*

The DIVINE ITSELF [the Father] cannot be worshiped, because it cannot be approached either by faith or love, being above every idea, according to the Lord's words, John i. 18; v. 37; therefore it is the Divine Human which can be approached and worshiped, this being the quality of the DIVINE ITSELF. *A. C. 6887.*

The greatest essential of worship is the acknowledgment that the Lord is the only God, and that His Human is Divine, and that from that [Human] proceeds the all of faith and love. That Jehovah or the Lord in several passages, wills that His virtue and power should appear, and that His name should be declared; and in other places that He should

be worshiped, and adored with humility, seems as if He was willing to make a show of His glory, and as if He loved adoration for His own sake; but the case is altogether otherwise; it is not for His own sake, but for the sake of the human race; not from self-glory but from love, for He wills to be conjoined to the human race, and to give them eternal life and felicity; and this cannot be effected unless man be in humble worship; and humble worship is not given unless a man acknowledges and believes that himself is dust and ashes, that is, nothing but evil, and that Jehovah or the Lord, is the *Greatest* and *Holiest*, and that he dare not of himself approach to Him. When man is in such humble worship, the Lord can then flow in with the life of His Love, and give heaven and eternal happiness. This is the reason why Jehovah or the Lord so much extols His power and glory in the Word. *A. C.* 7550. See also Exposition, chap. i. 18; iii. 15.

Verse 23. *The true worshipers shall worship the Father in spirit and in truth.*—“Spirit” is the life of man; and that it specifically denotes the life of truth, which is the life of the intellectual part in man, and is called intelligence, is clear from John, iv. 23, 24. *A. C.* 9818.

Verse 24. *God is a Spirit, &c.*—In all the heavens there is no other idea of God but the idea of a Man; the reason is, because heaven, in the whole and in part, is in form as a man, and the Divine [principle,] which is with the angels, makes heaven; and thought proceeds according to the form of heaven; wherefore it is impossible for the angels to think of God otherwise. It is owing to this circumstance of God being a Man, that all angels and all spirits are in a perfect human form. Heat and light which proceed from the Lord as a *Sun*, by way of eminence are called the *spiritual* [principle or sphere], and they are called the Spiritual in the *singular* number because they are *one*. It is by virtue of this Spiritual [principle] that that whole world is called spiritual. The reason why that heat and that light are called THE SPIRITUAL is, because God is called a “Spirit,” and God, as Spirit, is that proceeding Emanation. God from His Essence Itself, is called Jehovah; but by that proceeding Emanation He vivifies and enlightens the angels of heaven and men of the church; wherefore, also, vivification and illumination are said to be effected by the Spirit of Jehovah. *D. L. W.* 11, 100.

Verses 28, 30. *Into the city.*—Things relating to doctrine are signified by the cities of Judah and Israel, which, according to their names signify some particular doctrine, but such

as can only be known by virtue of the internal sense. And as things relating to doctrine are signified by cities, so also are things relating to heresy, and, in this case, every particular city, according to its name, signifies some particular heretical opinion. *A. C. 402.*

Verse 32. *I have meat to eat that ye know not of.*—By “meat” is signified celestial good; and the reason is, because the meats of the angels are nothing else but the goods of love and charity, by which they are not only vivified, but are also recreated; those goods in *act*, or their exercises, are principally a recreation to the angels, for they are their desires; and that desires, which are obtained by act, are conducive to recreation and life, is a known thing. In the Word, in many passages, mention is made of “meats” or food; he who is unacquainted with the internal sense cannot know otherwise than that common [or bodily] meats are there understood, when yet spiritual meats are meant. Hence it is evident how the interiors and exteriors of the Word, or the things which are of the spirit and the things which are of the letter, correspond to each other, so that whilst man understands them according to the sense of the letter, the attendant angels understand the same thing, according to the spiritual sense; thus the Word is written that it may not only serve the human race, but also heaven, on which account, all the expressions therein are significative of celestial things, and all the things therein are representative of them, and this even to the least iota. That “meat” in the spiritual sense denotes good, the Lord also manifestly teaches in John, vi. 27, 55; iv. 32, 33, 34. *A. C. 5147.*

Verse 34. *My meat is to do the will of Him that sent me, &c.*—“To do the will of the Father,” and “to perform His work,” is Divine Good in act, or exercise, which in the genuine sense is “meat,” as was said above. *A. C. 5147.*

To finish His work.—See Exposition, chap. xvii. 4, 5.

“Food” [or meat] in the internal sense properly signifies those things which nourish the soul of man, that is, which nourish him after the life of the body, for he then liveth a soul or spirit, and no longer has need of material food, but of spiritual food, which food is all that which is of use, and all that which conduces to use; what conduces to use is to know what is good and true; what is of use is to will and do them; these are the things by which the angels are nourished, and which therefore are called spiritual and celestial food. The mind of man, where his interior understanding and interior will are, or where his intentions or ends are, is also not

nourished by any other food when he lives in the body; material food does not penetrate thither, but only to those things which are of the body, which that food supports, to the end that the mind may enjoy its food when the body enjoys its. The reason why food in the spiritual sense denotes every thing which is of use, is, because all man's science, and all his intelligence and wisdom, and thus all his faculty of willing, ought to regard use as their end, hence according to the quality of use is the quality of a man's life. That "meat," or "food," in the internal sense, denotes every thing which is of use, is evident from these words of the Lord, "I have meat to eat which ye know not of; my meat is to do the will of Him who sent me, and to perform His work. *A. C.* 5293.

Verse 35. *Harvest cometh.*—In the Word, the field in which is harvest, in an extended sense, signifies the whole human race, or the whole world; in a less extended sense, the church; in a sense still less extended, the man of the church; and in a less extended sense still, the good which is in the man of the church, for this receives the truths of faith as a field. From the signification of field, it is evident what is signified by "harvest," namely, that in the most extended sense it signifies the *state* of the whole human race as to the reception of good by truth; in a less extended sense, the state of the reception of the truths of faith in good; in a stricter sense, the state of the man of the church as to that reception; and in a still stricter sense the state of good as to the reception of truth, thus the implantation of truth in good. *A. C.* 9295.

Verses 35, 36, 37. *I say unto you, Lift up your eyes.*—Lifting up the eyes and seeing, denotes to be illuminated, and to perceive. By eyes, in the Word, is signified interior sight, or the understanding; hence to lift up the eyes is to see and to perceive those things which are above a man's self. *A. C.* 1604, 2148. See also Exposition, chap. i. 39, 50.

Look on the fields, for they are white already to harvest, &c.—These words relate to a new church from the Lord; that it is at hand, is signified by "the fields which are white already to harvest;" they of that church who are in the spiritual affection of truth, and thence in heaven, are understood by the words, "He who reapeth receiveth wages, and gathereth fruit unto eternal life;" and the Lord Himself, from whom that affection of truth and heaven are, is signified by "Him who soweth rejoicing together." *A. E.* 695.

These words were spoken by the Lord concerning a new church about to be established by Him; that the establish-

ment of that church is now at hand, is understood by the words, “lift up your eyes, and look on the fields, that they are white already to harvest;” to teach those who are about to be of that church, and as the Lord says elsewhere, to collect and “gather them together into the garner,” is signified by “reaping;” it is not they themselves who teach, thus who collect and gather together, but the Lord, since whom the disciples have converted to the church, the Lord has prepared to receive by the angels, that is, by Divine Truths from the Word; these things are understood, by “one sowing and another reaping. I sent you to reap that for which ye have not laboured; others have laboured, but ye are entered into their labours.” *A. E. 911.*

Veres 39, 41. *Many believed in Him on account of the saying of the woman. Many more believed, because of His own word.*—It is permitted every one to believe truths as he apprehends them; unless this was the case, there would be no reception, because there would be no acknowledgement. *A. C. 3385.*

To believe that there is a heaven and a hell; that there is a life after death, where the good live in happiness for ever, and the evil in unhappiness; that the particular life which any individual has formed to himself, remains with him; that faith and charity constitute spiritual life, and that this is the life which the angels have in heaven; that the Lord has all power in the heavens and the earth, as Himself says, Matt. xxviii. 18; that from Him we live; that the Word is the doctrine of heavenly and Divine Truths, and the like; such are the objects of faith in spiritual things, and are signified by “believing.” *A. C. 6970.* See also Exposition, chap. i. 12, 13, 14.

Verse 44. *A prophet hath no honour, &c.*—That no prophet is accepted in his own country, signifies that the Lord, and the Divine Truth which is from Him, is less received and loved in the heart within the church, than out of it. That the Lord was less received by the Jews than by the Gentiles out of the church is a known thing. The case is similar with the church at this day, which from Him is called Christian; in this church indeed the Lord is received in doctrine, but still by few with acknowledgement of the heart, and by still fewer with the affection of love. It is otherwise with the converted Gentiles out of the church, for these worship and adore Him as their only God, and say with the mouth and think with the heart, that they acknowledg He as God because He appeared in a human form. The case is the contrary

with the church, where, because He was born a man He is with difficulty acknowledged from the heart to be God, inasmuch as His Humanity is made like to that of themselves, although they know that His Father was Jehovah and not a man. From these considerations it is evident what is meant by no prophet being accepted in his own country. Prophet, in that sense, is the Lord as to Divine Truth, thus as to the doctrine of the church. *A. C.* 9198. See also Exposition, chap. vi. 14.

Verse 45. *The feast.*—See Exposition, chap. ii. 23.

Verses 46, 47. *Was sick.*—*Come and heal.*—See Exposition, chap. v. 8.

Verse 48. *Signs and wonders.*—See Exposition, chap. ii. 1—12, 18.

Verse 53. *Himself believed, &c.*—See Exposition, verses 39, 41; and chap. i. 1—12.

Verse 54. *The second miracle, &c.*—See Exposition, chap. ii. 11.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER IV.

VERSE 6. *But the fountain of Jacob was there. Jesus therefore being weary with the journey, sat thus at the fountain.*—In the common version of the New Testament, what is here rendered “fountain” is called “well,” but the original Greek is *πηγὴ*, which properly signifies “a fountain,” or water springing or bubbling up, whereas a “well” is expressed by the term *φρεάτη*, which occurs at verses 11 and 12, and denotes water in a state of mere stagnation. A “fountain” therefore, or *πηγὴ*, in its internal sense, is expressive of an order of truth more connected with good, than what is expressed by the term “well,” or *φρεάτη*, on which account the two terms ought to be kept distinct. See Exposition, verses 6, 11, 12.

Verse 29. *Come, see a man who hath told me all things whatever I have done.*—*Is not this the Christ?*—These words, it is plain, cannot be understood *literally*, since it is impossible to suppose that the Blessed Jesus *literally* told the Samaritan woman “all that she had ever done.” But the case appears to be this, that the words of the Blessed Jesus

had so operated on the mind of the woman, as to bring to her recollection the whole of her past life, not only in regard to its external form in words and deeds, but likewise as to its internal form in motives and ends, and consequently it appeared to her as if Jesus had told her all. Well therefore might she exclaim, “Is not this the Christ?”

Verse 35. *Behold, I say unto you, lift up your eyes, and look on the fields.*—These words are remarkable, and by their internal sense and meaning demonstrate the divinity of the speaker, inasmuch as they point to distinct degrees of spiritual light, and at the same time to the proper object on which it ought to be exercised. For when it is said, “Behold, I say unto you,” the words are designed to excite attention to the DIVINE SPEAKER; and when it is said further, “Lift up your eyes,” the necessity is urged of an elevation of the spiritual eye, or the understanding, before any spiritual object can be properly seen and contemplated; and when it is added lastly, “Look on the fields,” the state of the church, in regard to its reception of heavenly seed, or the eternal truth, is announced as the important spiritual object, towards which spiritual sight ought to be directed, and in the contemplation of which it ought to be employed. Thus we are instructed, that our *first* and principal duty is to regard JESUS CHRIST, or the INCARNATE GOD, as the great and only Fountain of all truth; and our *second* is, to *elevate our understandings*, by raising them out of and above the perishable objects of time and sense; whilst the *third* is, to consider seriously and attentively the state of the church *generally*, and of our own hearts *individually*, as to the insemination, the growth, the fruitfulness and harvest of the eternal truth.

Verse 48. *Then said Jesus unto him, Except ye see signs and wonders, &c.*—The Greek term here rendered “signs” is *σημεῖα*, and the Greek term rendered “wonders,” is *τεράτα*, from *τεράς*, which properly signifies a *prodigy* or *miracle*, and is accordingly rendered by the term *miraculum*, where it is translated into the Latin in the *A. E.* 706, on which occasion the enlightened author points out the internal distinction between a *sign* and a *miracle*, shewing that the former denotes a *testification* which applies more to the *conviction* of the *understanding*, whilst the latter is a *testification* which applies more to the *excitement* of the *will*.

JOHN.

CHAPTER V.

CHAPTER V.

THE INTERNAL SENSE.

1. AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is in Jerusalem at the sheep [market or gate] a pool, which is called in Hebrew Bethesda, having five porches.

3. In these lay a great number of the impotent, the blind, the halt, the withered, waiting for the moving of the water.

4. For an angel at a certain season went down into the pool, and disturbed the water: whosoever then first went in after the disturbance of the water, was made whole of whatsoever disease he had.

5. But there was a certain man there who had an infirmity thirty and eight years.

6. Jesus seeing him lying, and knowing that he had been now a long time [there,] saith

THAT the LORD, as to His Humanity, initiated Himself into the doctrine of the church, which was in connection with the knowledges of good and truth derived from the Word, thus with truths introductory to good. (Verses 1, 2.)

Which truths are imparted to all those who are made sensible of their natural infirmities and disorders, whether arising from a defect of intelligence, or from intelligence not yet formed into life, or from faith separate from charity, and thus produce vivification through acknowledgement and faith. (Verse 3.)

And this in consequence of divine influx, so that whosoever receives the knowledges of good and truth with his supreme affection or love, experiences purification from evil, and restoration of spiritual life. (Verse 4.)

Yet some, by reason of the unsettled state of their wills, make slower progress in purification than others, until they are excited to exploration of their secret purposes and in-

to him, Wilt thou be made whole?

7. The impotent man answered Him, Lord, I have no man, when the water is disturbed, to put me into the pool, but whilst I am coming, another steppeth down before me.

8. Jesus saith unto him, Arise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked; but the sabbath was on that day.

10. The Jews therefore said unto him that was cured, It is the sabbath; it is not lawful for thee to take up the bed.

11. He answered them, He who made me whole, the same said unto me, Take up thy bed, and walk.

12. Then they asked him, Who is the man who said unto thee, take up thy bed, and walk?

13. But he that was healed knew not who it was; for Jesus had conveyed Himself away from the multitude that was in the place.

14. After these things Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come upon thee.

15. The man departed, and

tentions, and have their affections and thoughts thereby elevated, so as to live according to the truth. (Verses 5—8.)

In which case they also are restored to the life of heaven, whilst the doctrine, in which they believe, is elevated to that life, so as to influence their lives, and thus introduce them into a state of eternal rest and peace. (Verse 9.)

That they, who are of the perverted church, are offended on this occasion, and are instructed that all elevation of doctrine to conjunction with the life of heaven is an effect resulting from the divine love of the **Lord**, in His **DIVINE HUMANITY**. (Verses 10, 11.)

Hence they are led to seek knowledge concerning that **DIVINE HUMANITY**, but are not permitted, by reason of the evils and falses in which they are principled, to attain such knowledge. (Verses 12, 13.)

That they, who are purified from evils and falses, are cautioned against the danger of profanation, which consists in turning back again to such evils and falses. (Verse 14.)

Being therefore thus cau-

told the Jews, that it was Jesus who had made him whole.

16. And on this account the Jews persecuted Jesus, and sought to kill Him, because He did these things on the sabbath.

17. But Jesus answered them, My Father worketh hitherto, and I work.

18. Therefore the Jews sought the more to kill Him, because He not only brake the sabbath, but said also that God was His Father, making Himself equal to God.

19. Then answered Jesus, and said unto them, Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father doing; for what things soever He doeth, these also doeth the Son in like manner.

20. For the Father loveth the Son, and sheweth Him all things that Himself doeth; and He will shew Him greater works than these, that ye may wonder.

21. For as the Father raiseth up the dead, and maketh alive, so the Son maketh alive whomsoever He will.

tioned, they bear testimony to the LORD'S DIVINE HUMANITY, as being the only source, of all spiritual and eternal life. (Verse 15.)

But are opposed in this testimony by those of the perverted church, who abide in representative worship, and do not discern how all representatives had reference to the union of the Divine and Human nature in the LORD. (Verse 16.)

Wherefore these latter are instructed, that the union of the two natures is effected reciprocally. (Verse 17.)

But this instruction only excites more of evil, being perversely interpreted as tending not only to destroy all representative worship, but also to confound divinity with humanity, and humanity with divinity. (Verse 18.)

Therefore they are further instructed, that Divine Truth can do nothing of itself, but from the Divine Good, and thus divine truth in the LORD's Humanity always operates in conjunction and agreement with divine good in His divinity. (Verse 19.)

And this in consequence of the divine love, which manifests to its humanity all its purposes, until its humanity is fully glorified, or made divine, that so mankind may be led to adoration. (Verse 20.)

And also to the discovery, that by virtue of such glorification, the humanity receives

from the divinity the power of imparting spiritual life, and thus of delivering man from the power of evil. (Verse 21.)

22. For the Father judgeth no one, but hath given all judgment to the Son.

Also the power of arranging the several principles of the human mind, and thus of separating the evil from the good, which cannot be effected by the Divine Good alone without the Divine Truth. (Verse 22.)

23. That all may honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father who sent Him.

To the intent that thus the Humanity of the **LORD** may always be seen in union with His Divinity, and regarded as an equal object of worship and adoration, since otherwise the Divinity itself cannot be worshiped and adored. (Verse 23.)

24. Verily, verily, I say unto you, that whosoever heareth my word, and believeth on Him that sent Me, hath eternal life, and shall not come into condemnation but is passed from death into life.

They therefore, who obey the divine truth, and approach the **LORD** in His DIVINE HUMANITY, are admitted into heaven, and never separating truth from good, are raised from a state of damnation to a state of salvation. (Verse 24.)

25. Verily, verily, I say unto you, that the hour cometh, and now is, that the dead shall hear the voice of the Son of God, and they who hear shall live.

For since the assumption of the Human [principle] by the Divine, all who are in ignorance may learn the truths of faith, and may thus be gifted with spiritual life. (Verse 25.)

26. For as the Father hath life in Himself, so hath He given also to the Son to have life in Himself.

Inasmuch as the internal of the **LORD** being JEHOVAH, His Humanity has independent and underived life, alike with His divinity. (Verse 26.)

27. And hath given Him power to do judgment also,

And has also the power of separating evil from good, and

because He is the Son of Man.

28. Wonder not at this, for the hour cometh in which all who are in the sepulchres shall hear His voice;

29. And shall come forth, they who have done good things, to the resurrection of life; but they who have done evil things, to the resurrection of damnation.

30. I can of my own self do nothing; as I hear, I judge; and my judgment is just, because I seek not mine own will, but the will of the Father, who sent Me.

31. If I bear witness of myself, my witness is not true.

32. There is another who beareth witness of Me, and I know that the witness is true which He beareth of Me.

33. Ye sent unto John, and he bare witness to the truth.

34. But I receive not witness from man; but these things I say that ye might be saved.

35. He was a burning and shining lamp, and ye were willing to be glad for an hour in his light.

36. But I have a greater witness than that of John; for the works which the Father hath given Me that I may finish them, the same works that I do, bear witness of me that the Father hath sent me.

thus of arranging all goods and truths, as being itself the supreme Truth. (Verse 27.)

So that at His appearing even natural men shall be instructed in the Divine Truth, and if they obey it, shall attain spiritual life; but if they be disobedient, shall immerse themselves in spiritual death. (Verses 28, 29.)

For the Humanity of the LORD operates solely from the divinity in itself, and is thus in divine truth from divine good, because in all things it exalts the divine good. (Verse 30.)

Therefore divine truth claims no authority to itself separate from divine good, but only in union with that good. (Verses 31, 32.)

Neither does it claim authority from human testimony, but from its own divine power of communicating spiritual life. (Verses 33, 34.)

Yet the testimony of man in favour of the divine truth is grounded both in good and truth, and has a tendency to impart to others those heavenly principles. (Verse 35.)

Nevertheless the glorification of the LORD's Humanity, the subjugation of the hells, and the consequent redemption of mankind, are the fullest proofs that the LORD is one with JEHOVAH. (Verse 36.)

37. And the Father himself who sent Me hath borne witness of Me; ye have neither heard His voice at any time, nor have seen His shape.

38. And ye have not His word abiding in you, because whom He hath sent, Him ye do not believe.

39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.

40. And ye will not come unto me, that ye may have life.

41. I receive not glory from men.

42. But I know you, that ye have not the love of God in yourselves.

43. I am come in the name of My Father, and ye do not receive Me: if another shall come in his own name, him ye will receive.

44. How can ye believe, who receive glory one of another, and seek not the glory which is from God alone?

45. Think not that I will accuse you to the Father; there is one who accuseth you, [even] Moses, in whom ye trust.

46. For if ye had believed

Thus the divine good, which in itself is invisible, testifies that it is made visible in the DIVINE HUMANITY, which it assumed for that purpose. (Verse 37.)

But this is not believed by those, who are not enlightened and enlivened by the truth of that good. (Verse 38.)

Therefore all such are exhorted to explore the Holy Word which contains that truth, and which testifies throughout concerning the assumption and glorification of the LORD's Humanity. (Verse 39.)

Nevertheless, they who are of the perverted church, will not draw near to and abide in that Humanity, although there is no other source of good and of truth. (Verse 40.)

Which Humanity testifies that it is purely Divine, and that they who reject it have no genuine affection of truth. (Verses 41, 42.)

Therefore they do not approach the ETERNAL in His DIVINE HUMANITY, because they believe the truth to be unconnected with that its divine source. (Verse 43.)

And this in consequence of exalting human authority above the authority of Divine Truth. (Verse 44.)

So that even the truth of the Word, which they profess to believe, condemns them, since that truth testifies concerning the LORD's DIVINE HUMANITY, and therefore if

Moses, ye would have believed Me; for he wrote of Me. its testimony be not admitted, the **LORD'S DIVINE HUMANITY** cannot be acknowledged.

47. But if ye believe not his writings, how shall ye believe my sayings? (Verses 45, 46, 47.)

EXPOSITION.

CHAPTER V.

Verse 1. *There was a feast of the Jews.*—By holding or having a feast, is signified worship from a glad mind. He who is liberated from falses, and from the distress thereby occasioned, gives thanks to God from a glad mind, and thus performs a feast. The feasts also which were instituted amongst the Jews, which were three every year, are likewise said to have been instituted in memory of their liberation from slavery in Egypt, that is, in the spiritual sense, in memory of the liberation from infestations by falses, which was effected by the coming of the Lord into the world. On this account also it was commanded that on such occasions they should be glad, as in Levit. xxiii. 40; Deut. xvi. 10, 11. That to hold a feast denotes worship from a glad mind, that they were liberated from servitude in Egypt, that is, in the spiritual sense, that they were liberated from infestation by falses, is manifest from the feast of the Passover, which was commanded to be celebrated yearly, on the day when they went forth out of Egypt, and this on account of the liberation of the sons of Israel from servitude, that is, on account of the liberation of those who are of the spiritual church from falses, thus from damnation; and whereas the Lord liberated them by His advent, and elevated them with Himself into heaven when He rose again, therefore this also was done at the Passover. *A. C. 7093.* See also Exposition, chap. ii. 8; vii. 2.

Went up to Jerusalem.—By Jerusalem is understood the church with respect to doctrine, inasmuch as at Jerusalem, in the land of Canaan, and in no other place, there was the temple, the altar, the sacrifices, and of consequence all divine worship. Wherefore three festivals were likewise celebrated there every year, to which every male throughout the land

was commanded to go. This then is the reason why by Jerusalem, in the spiritual sense, is signified the church with respect to worship, or, what is the same thing, with respect to doctrine; for worship is prescribed by doctrine, and is performed according to it. *H. D. N. J. 6.*

Verse 2. *There is at Jerusalem a pool.*—Pools signify the perception of truth. *A. E. 405.*

A pool of waters and a spring of waters, signify good, because they signify truth, for all spiritual good, which is the good of the church, is procured by truths. *A. E. 304.*

The fish pools in Jerusalem signified truths, such as are in the exterior and interior senses of the Word. *A. E. 453.* See also Exposition, chap. iv. 6, 11, 12; ix. 1—33.

Verse 3. *The blind, &c.*—In the Word, blindness is predicated of those who are principled in what is false, and also of those who are in ignorance of what is true; both are called blind, but which are meant can only appear from the series of the things treated of, especially in the internal sense. By the blind and the lame are understood such in the natural sense; but still in the internal sense are understood those who are described in Isa. xxxv. 5, 6; speaking of the coming of the Lord, and of the new church then to be established, and which is called the church of the Gentiles, of whom it is predicated that they were blind, lame, deaf, dumb, so called as to doctrine and life. It is to be observed that all the miracles which were done by the Lord, had such a spiritual application, and hence were significative of things done to the blind, the lame, &c., in an internal sense; it is from this ground that the miracles wrought by the Lord were Divine. *A. C. 2383.*

To halt is to be in good in which, as yet, are no genuine truths, but still common or general truths, into which the former may be insinuated, and such as do not disagree with genuine truths; thus that the halt are they who are in good, but not in genuine good, by reason of ignorance of truth, as is the case with the Gentiles who live in mutual charity. *A. C. 4302.*

Verses 3, 4. *Waiting for the moving of the water; for an angel went down at a certain season and disturbed the water, &c.*—By “moving” or “disturbing” is here signified to vivify or to give divine life, and this is from correspondence, for all motion corresponds to a state of thought; hence progressions, journeyings, and the like, which are acts of motion, in the Word signify states of life; by “moving the water” therefore, in the above passage, was in like manner signified vivification by acknowledgement and faith, thus also purifica-

tion by truths; and by “healing” was represented the restoration of spiritual life. *A. C.* 10,083.

An angel, in the supreme sense, signifies the Lord as to the Divine Human. *A. C.* 1925. And in the respective sense, an angel signifies the Divine principle of the Lord in heaven with angels. *A. C.* 6831. Hence it follows that an angel also denotes the Divine principle of the Lord with men who receive it. For men, who, from the Lord, are in the good of love towards the Lord and in the truths of faith, become angels after death, and they who become angels are such as to their interiors whilst they live in the world. *A. C.* 10,528.

The reason why by angels in the Word, the Lord is meant, is, because all that is spoken in the Word by prophets and others under the dictate of the angels, is from the Lord, that is, it is of the Lord Himself. *A. C.* 3039. See also Exposition, verses 23, 24.

Verse 6. *Wilt thou be made whole.*—The doctrines of the church do not enter into man’s life until they enter into his will and thence into his actions; in this case they first gain a place in the spirit of man, for his spirit, the life of which is the very essential life of man, is formed from his will, and from so much of his thought as proceeds from his will. Whether you say the will, or the love, it is the same, since every one wills what he loves, and loves what he wills, and the will is the receptacle of love, and the intellect, whose province it is to think, is the receptacle of faith. A man may know, think, and understand many things, but those which do not accord with his will or love, he rejects from him when he is left to himself to meditate from his own will or love, and therefore he also rejects them after the life of the body, when he lives in the spirit, for that alone remains in a man’s spirit which has entered into his will or love, other things after death being viewed as foreign, which he regards with aversion, because they are not of his love. *L. J.* 36.

Verse 8, 9. *Jesus sailh unto him, Rise, take up thy bed and walk, &c.*—To “arise” implies elevation from evil to good, for the mind is elevated when it recedes from evil. *A. C.* 2401.

By the Lord saying to the sick, “Arise, take up thy bed and walk,” is signified doctrine and a life according to doctrine; “bed” signifies doctrine, and “to walk” signifies life, and “the sick” signify those who have transgressed and sinned, wherefore the Lord said to the sick man at the pool of Bethesda, “Behold, thou art made whole, sin no more lest a worse thing come upon thee.” They who know nothing of

the internal sense of the Word, may believe that the words which the Lord spake involve nothing more than what is extant in the letter, when yet singular the things which the Lord spake, have a spiritual sense, because He spake from THE DIVINE, thus before heaven at the same time as before the world. *A. E.* 163.

By "healing the sick" is signified the purification of man from evils and the falses of evil; by "bed" is signified doctrine, and by "walking," life. All healings of diseases by the Lord involve purifications from evils and falses, or restorations of spiritual life; "to walk" denotes life; that "bed" denotes doctrine, is manifest from the passages in the Word where "bed" is named, and likewise from representatives in the other life, where, when a "bed" appears and one lying in it, the doctrine is signified in which he is principled; hence "beds" appear there most highly ornamented for those who are principled in truths derived from good; but that such things are signified by the above words of the Lord, no one can know unless by the internal sense; for the Lord spake by correspondences, thus by significatives, because from THE DIVINE. *A. C.* 10,360.

All *diseases* appertaining to man have correspondence with the spiritual world; for whatsoever in universal nature has not correspondence with the spiritual world, has not an existence, having no cause from which it can exist, consequently from which it can subsist; the things which are in nature, are nothing but effects, their causes are in the spiritual world, and the causes of those causes, which are ends, are in the interior heaven. An effect cannot subsist, unless the cause be continually in it, for on the cessation of the cause the effect ceases; an effect considered in itself is nothing but the cause, but the cause so extrinsically clothed, as may serve to enable it to act as a cause in an inferior sphere; and as the case is with an effect in respect to the cause, so also is it with the cause in respect to the end; unless the cause also exist from its cause, which is the end, it is not a cause, for a cause without an end is a cause in no order, and where there is no order, there is not any thing effected. Hence then it is evident, that an effect considered in itself is a cause, and that a cause considered in itself is an end, and that the end of good is in heaven, and proceeds from the Lord, consequently that an effect is not an effect unless the cause be in it, and be continually in it, and that a cause is not a cause, unless the end be in it, and be continually in it; and that an end is not an end of good, unless the Divine [principle] which proceeds

from the Lord be in it. Hence also it is evident, that all and singular things in the world, as they *have* existed from the Divine [Being or principle,] do [still] exist also from THE DIVINE. A. C. 5711.

These observations are made in order that it may be known, that *diseases* also have correspondence with the spiritual world, not correspondence with heaven, which is the Grand Man, but with those who are in the opposite, thus with those who are in the hells. By the spiritual world in the universal sense is meant both heaven and hell, for man, when he dies, passes out of the natural world into the spiritual world. The reason why diseases have correspondence with those who are in the hells is, because diseases correspond to the lusts and passions of the mind (*animus*), these therefore are the origins of diseases; for the origins of diseases in common are intemperance, luxuries of various kinds, pleasures merely corporeal, also envyings, hatreds, revenges, lasciviousness, and the like, which destroy the interiors of man, and when these are destroyed, the exteriors suffer, and draw man into disease, and thereby into death; that man is subject to death by reason of evils, or on account of sin, is a thing known in the church, thus also he is subject to diseases, for these are of death. From these considerations it may be manifest, that diseases also have correspondence with the spiritual world, but with unclean things there, for diseases in themselves are unclean, inasmuch as they originate in things unclean, according to what was said above. A. C. 5712.

All the infernals induce diseases, but with a difference, by reason that all the hells are in the lusts and concupiscences of evil, consequently contrary to those things which are of heaven, wherefore they act upon (or into) man from an opposite principle; heaven, which is the Grand Man, contains all things in connection and safety; hell, as being in the opposite principle, destroys and rends all things asunder; consequently if the infernals are applied, they induce diseases, and at length death. But it is not permitted them to flow-in even into the solid parts of the body, or into the parts which constitute the viscera, the organs, and members of man, but only into the lusts and falsities: only when man falls into disease, they then flow-in into such unclean things as appertain to the disease; for, as was said, nothing in any wise exists with man, unless the cause also be in the spiritual world; the natural principle appertaining to man, if it was separated from a spiritual principle, would be separated from all cause of existence, thus also from every principle of life.

Nevertheless this is no hindrance to man's being healed naturally, for the Divine Providence concurs with such means of healing. That the case is thus, has been given to know by much experience, and this so frequently and of so long continuance as not to leave a doubt remaining; for evil spirits from such places have been often and for a long time applied to me, and according to their presence they induced pains, and also diseases; it was shewn me where they were, and what was their quality, and it was also told me whence they were. *A. C.* 5713.

There were *three* reasons why faith in the Lord healed the sick in the Gospel, the *first* was, their acknowledging His Divine Omnipotence, and that He was God: the *second* was, because faith is acknowledgment and from acknowledgment intuition, and all intuition from acknowledgment causes another to be present, which is a common thing in the spiritual world, in this case, therefore, intuition from the acknowledgment of the Lord's Omnipotence, which was the acknowledgment from which they were first to view the Lord, when a new church should be established by Him; hence it may appear, what is there understood by faith: the *third* reason was, that all the diseases which the Lord healed, represented and thence signified spiritual diseases, to which natural diseases correspond, and spiritual diseases cannot be healed except by the Lord, and indeed by looking to His Divine Omnipotence, and by repentance of the life, wherefore also He sometimes said, "Thy sins are remitted thee, go and sin no more;" this faith also was represented and signified by their miraculous faith: but the faith whereby spiritual diseases are healed by the Lord, can only be given by truths from the Word, and by a life according to them, the truths themselves and the life according to them constituting the quality of the faith. *A. E.* 815.

Verses 9, 10, 16, 18. *And on the same day was the sabbath, &c.*—By "the sabbath" was represented in the supreme sense the union of the Divine and of the Divine Human in the Lord, and in the respective sense the conjunction of the Divine Human of the Lord with the human race; hence the sabbath was most holy; and because it represented those things, it also represented heaven as to the conjunction of good and truth; which conjunction is called the celestial marriage. It was by reason of this representation that so many cures were performed by the Lord on the sabbath days; for the diseases which were cured by the Lord, involved spiritual diseases, which come from evil. *A. C.* 8495. See also *Exposition, chap. vii. 23.*

Verse 14. *In the temple*.—See Exposition, chap. ii. 19, 21.

Sin no more.—Those evils are called sins which are done contrary to the good of charity and love. *A. C.* 9156.

Lest a worse thing come upon thee.—By the “worse thing” is here meant profanation, the worst kind of which consists in first acknowledging Divine Truths, and living according to them, and afterwards receding from and denying them, in which case holy things are mixed with profane in such a manner that they cannot be separated, and yet they must be separated, before the spirit can be either in heaven or in hell; and inasmuch as this cannot be effected, every intellectual and voluntary human principle is destroyed, and they who are guilty of this kind of profanation become no longer men. This kind of profanation is understood by these words in John, “Sin no more, lest a worse thing come unto thee.” *D. P.* 231. See also *N. J. H. D.* 172.

Verses 17—28. *My Father worketh, &c.*—That by the “Father” is here meant the *Divine* in the Lord, which was His Life, just as the soul of the father in every man; and by the “Son” is meant the *Human* which had life [lived] from the Divine Itself that was in it, and thence also was made Divine, consequently that the Father and the Son are one, appears from the Lord’s words in the above verses, namely, that the Son doeth the same things as the Father; that the Son, like the Father, raiseth the dead and vivifieth them; that the Son hath *Life* in Himself as the Father hath, and that they shall live who hear the voice of the Son. From all which it is manifestly evident, that the Father and the Son are one as the soul and body are one; moreover from the Jews seeking to kill Him, because He said that God was His proper Father, making Himself equal with God. *A. E.* 852.

Verse 18. *Break the sabbath*.—The Lord, when He was in the world, abrogated the sabbath as to representative worship, or as to the worship which prevailed among the Israelitish people, and made the sabbath day a day of instruction in the doctrine of faith and love. *A. C.* 10,360. See also *A. E.* 54.

The sabbath among the children of Israel was the sanctity of sanctities, because it represented the Lord; the six days being significative of His labours and combats with the hells, and the seventh of His victory over them, and of the rest which He thereby attained; and because that day was representative of the close and period of the whole work of redemption accomplished by the Lord, it was esteemed as holiness itself. But when the Lord came into the world, and, in consequence, made all the representations of Himself to

cease, that day was made a day for instruction in divine subjects, and thus also a day of rest from labours, and of meditation on matters that concern salvation and eternal life, and also a day for the exercise of love towards our neighbour.

That it was made a day of instruction in divine subjects, is evident from the circumstance that the Lord, on that day, taught in the temple and the synagogues, Mark vi. 2; Luke iv. 16, 31, 32; xiii. 10; and that He said to the man that was healed, "Take up thy bed and walk," John v. 8; and to the Pharisees, "That it was lawful for His disciples, on the sabbath-day, to gather the ears of corn and to eat," Luke vi. 1—6; which particulars signify, in the spiritual sense, to be instructed in doctrinal truths. That that day was also made a day for the exercise of love towards our neighbour, is evident from what the Lord both *did* and *taught* on the sabbath-day, Matt. x. 12, 13, 14; Luke vi. 6—12; xii. 10—18, &c. From these and the foregoing passages, it appears why the Lord said that He is "Lord also of the sabbath," Luke vi. 5; and from this, His declaration, it follows that the sabbath-day was representative of Him. *T. C. R.* 301.

"Remember the sabbath-day, to keep it holy," is one of those laws which ought to be observed and done. *A. C.* 9349.

Veres 18—23, 26, 37, 38, 39, 43, 45. *He said also that God was His Father, making Himself equal with God, &c.*—Inasmuch as all, even the most particular things in heaven, and all things, even every particular, in man, yea, in universal nature, have relation to *the Good* and *the True*, therefore also the Lord's Divine [Nature] is distinguished into *Divine Good* and *Divine Truth*, and the Divine Good of the Lord is called *Father*, and the Divine Truth *Son*; nevertheless, the Lord's DIVINE is nothing else but Good, yea, essential Good, and the Divine Truth is the Divine Good *so appearing in heaven*, or before the angels. The case herein is like that of the sun; the sun itself in its essence is nothing else but fire, and the light which thence appears, is not *in* the sun, but *from* the sun. That the Lord as to Divine Good is represented by the sun, and also that in another life there is a Sun to the universal heaven, may be seen, *A. C.* 1053, &c.; and that the Lord as to Divine Truth is represented by light, and also is light in another life to the universal heaven, see 1053, 1521, &c. Thus the Lord, in His Essence, is nothing else but Divine Good, and this as to each [essence] namely, as to the *Divine Itself*, and as to the *Divine Human*. But Divine Truth is not *in* Divine Good but [proceeds] *from* Divine Good, for so the Divine Good appears in heaven, as was said above.

And because Divine Good thus appears as Divine Truth, therefore, for the sake of man's apprehension, the Lord's Divine [Nature] is distinguished into Divine Good and Divine Truth; and the Divine Good is what, in the Word, is called the *Father*, and Divine Truth is what is called the *Son*. This is the arcanum which lies hid in the circumstance, that the Lord so often speaks of His Father as if He were distinct, and, as it were another, from Himself, and yet in other places asserts that He is ONE with Himself. The same is true from all those passages where the Lord makes mention of His Father, and calls Himself the Son. *A. C.* 3704.

Verses 19—27. *The Son can do nothing of Himself, but what He seeth the Father do, &c.*—From the words of this and the following verses, three arcana appear bright to those who are in the internal sense, *first*, that the Divine Human of the Lord existed from the DIVINE ITSELF; *secondly*, that the Divine Human of the Lord was not only conceived, but also born of Jehovah, hence the Lord as to the Divine Human is called the Son of God and the Only-begotten; *thirdly*, that the Divine Human of the Lord is the name of Jehovah, that is, His quality. *A. C.* 2628.

The Divine Truth, which proceeds from the Lord, does nothing from itself, but from the Divine Good, which is the Divine [principle] Itself, for Divine Good is the *esse*, but the Divine Truth is the *existere* thence derived, wherefore the *esse* must be in the *existere*, that the latter may be something, and hence that something may be done. The Lord, when He was in the world, was Divine Truth, and in this case the Divine Good in Him was the Father; but when He was glorified, then He was made Divine Good even as to the Human; the Divine Truth which then proceeded from Him, is called the Comforter, or Spirit of Truth. He who is acquainted with these two arcana, if he be in illustration from the Lord, when he reads the Word, may be able to comprehend several things, which the Lord Himself spake concerning the Father and concerning Himself, which otherwise would be incomprehensible mysteries, as what is said in John, "The Son cannot do any thing of Himself, unless He seeth the Father do it; for whatsoever things He doeth, these also in like manner doeth the Son: as the Father hath Life in Himself, so hath He given to the Son to have Life in Himself," v. 19—26. *A. C.* 8724. See also *A. C.* 2798.

Verses 21. *As the Father raiseth up the dead, and vivifieth, even so the Son vivifieth whom He will.*—By *vivification* and *vivifying* is signified spiritual life, or new life by regeneration,

as may appear from this consideration alone, that the spirituality of the Word cannot be any thing else; there is natural life and there is spiritual life; natural life is understood in the sense of the letter, but spiritual life in the internal sense, and likewise in many passages, by vivifying and by life, spiritual life itself is understood in the sense of the letter as in John, "As the Father raiseth up the dead, and maketh alive, so likewise the Son maketh alive whomsoever He will-eth." *A. C.* 5890. See also Exposition, chap. vi. 40, 57.

By "raising up the dead" and "vivifying," is not only understood resurrection into life by natural death, but also by a spiritual death; resurrection into life is effected by reformation and regeneration, and these by the removal and separation of evils which damn man, which removal is a spiritual death. *A. E.* 899.

Veres 22, 27. *For the Father judgeth no man, but hath given all judgment unto the Son.*—It is manifest from the Word that judgment appertains to the Divine Human and the holy proceeding of the Lord; that it appertains to the Divine Human is evident from John, v. 22, where by the Son is meant the Divine Human. *A. C.* 2320.

By judging is signified arrangement, the reason is, because Divine Truth does not judge any one, but flows-in and arranges that it may be received; from reception afterwards is effected judgment according to the laws of order; this is understood by the Lord's judgment, Matt. xxv. 31 to the end; John v. 22, 26, 27, 30; ix. 39; that this is understood, is manifest from the Lord's words, where He says that "He judgeth no one," John iii. 17—21. *A. C.* 8685.

That Divine Good does not judge any one, but Divine Truth, is understood by these words of the Lord, "The Father doth not judge any one, but hath given judgment to the Son," where by "the Father" is meant Divine Good, and by "the Son" Divine Truth. Nevertheless it is to be understood, that the Lord does not judge any one by Divine Truth, but Divine Truth considered in itself judges the man who does not receive, but rejects it, as may be manifest from these words of the Lord, "Jesus said, If any one hear my words, yet believeth not, I judge him not, for I came not to judge the world, but to save the world; he who despiseth me, and receiveth not my words, hath one who judgeth him; the word which I have spoken shall judge him in the last day," John xii. 47, 48; also John iii. 17.

He who is unacquainted with the spiritual sense of the Word, and at the same time with the genuine truths of the

church, may believe that when the last judgment shall come, the Lord will sit on a throne, and around Him other judges also upon thrones, but he who is acquainted with the spiritual sense of the Word, and at the same time, with the genuine truths of the church, knows that the Lord will not then sit on a throne, nor other judges around Him, yea, that the Lord will not judge any one to hell, but will cause that the Word shall judge every one whilst He moderates that all things may be done according to justice; the Lord indeed says, that "The Father doth not judge any one, but hath given all judgment unto the Son, and hath given Him power to do judgment, because He is the Son of Man," John v. 22, 27. But He says in another place, "I came not to judge the world, but to save the world; the Word which I have spoken it shall judge him in the last day," John xii. 47, 48; these two passages are in agreement, when it is known that the Son of Man is the Lord as to the Word; wherefore the Word is about to judge, whilst the Lord moderates. *A. R.* 233. See also *Exposition*, chap. iii. 17.

Verse 24. *He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death into life.*—Heaven is here called eternal life, in other passages simply life, by reason that the Lord is Life Itself, and whosoever receives His Life, is in heaven. *A. C.* 2658.

By "death" in the above passage is meant spiritual death, or damnation. *A. C.* 6119.

By "hearing the word of the Lord, and believing on Him that sent Him," are meant similar things as above, for the Lord by the Father understood the Divine [principle] which was in Himself by conception, thus Himself; "not to come into condemnation," signifies not to be damned; "to pass from death into life," signifies resurrection and life in heaven; from death not only signifies from natural death into eternal life, thus resurrection, but also from spiritual death, which is damnation, into life eternal, thus also resurrection, for in the Word, there is a natural sense, and a spiritual sense. *A. E.* 899.

Verse 25. *The dead shall hear the voice of the Son of God, and they who hear shall live.*—The "dead" denote those, who from ignorance of the truth of faith have not as yet attained spiritual life; "to hear the voice of the Son of God" denotes to be instructed in the truths of faith, and to obey them; "to live" denotes to be gifted with spiritual life by those truths. *A. C.* 9311.

“Voice” in this passage is the Divine Truth of the Lord from His Word. *A. R.* 37.

“To hear the voice of the Son of God” denotes to have faith in the words of the Lord, and to will them; they who have faith in the will receive life, wherefore it is said, “They who hear shall live.” *A. C.* 3869.

By “the dead” are here signified those who are in evils and thence in falses, but are liberated from them by reformation; that they are to rise again, is understood by the above words; for in such case they are no longer dead, but alive, being such as “hear the voice of the Son of God,” thus who live according to His precepts. *A. E.* 899.

Verses 25, 30, 38. *Him that sent Me.*—The Lord, by assuming the Human and making it Divine, redeemed man, that is, delivered him from hell, on which account the Lord as to His Divine Human, is called the Redeemer. The Divine Human is also called the “redeeming angel,” because by angel is signified “sent;” and the Lord as to the Divine Human is said to be “sent,” as is evident from very many passages in the Word of the evangelists. And moreover the Divine Human, before the Lord’s coming into the world, was Jehovah Himself flowing-in through heaven when He spake the Word; for Jehovah was *above* the heavens, but what passed from Him through the heavens, this was then the Divine Human; for by the influx of Jehovah into heaven it resembled a man, and the Divine from thence, was a Divine Man; this, now, is the Divine Human from eternity, and is what is called the “sent,” by which is meant *proceeding*, and this is the same as “angel.” But because Jehovah by that Divine Human of His, could not flow-in any longer with men, inasmuch as they had removed themselves so far from that Divine [principle], therefore He [actually] assumed the Human, and made this Divine, and thus by influx thence into heaven He was able to reach even to those of the human race who received the good of charity and the truth of faith, from the Divine Human which was thus made visible, and deliver them thereby from hell, which otherwise could not have been effected. This deliverance is what is called redemption. But it is to be noted that the Lord as to the Divine Human, as well as with respect to the Divine Itself, is *above* heaven, for He is the Sun which illuminates heaven, so that heaven is far beneath Him. The Divine Human which is *in* heaven is the Divine Truth which proceeds from Him, which is light from Him as from the Sun. The Lord as to His *Essence* is not Divine Truth, for this is from Him as light is from the

sun, but He is Divine Good Itself, one with Jehovah. *A. C.* 6280. See also Exposition, chap. iii. 34; xvi. 28.

Verse 26. *As the Father hath Life in Himself, so hath He given to the Son to have Life in Himself.*—The internal of the Lord was Jehovah Himself, inasmuch as He was conceived of Jehovah, who cannot be divided and become another's, as of a son who is conceived of a man father; for the Divine [Being] is not divisible as the human, but is one and the same, and remains; with this internal the Lord united the Human essence: and because the internal of the Lord was Jehovah, it was not a form recipient of life, as the internal of man, but the Life Itself; His Human essence likewise by unitation in like manner was made the Life, wherefore the Lord so often said that "He is the Life," as in John v. 26; i. 4; vi. 33, 35, 48. So far therefore as the Lord was in the Human which He received hereditarily from the mother, so far He appeared distinct from Jehovah, and adored Jehovah, as another from Himself; but so far as He put off this Human so far the Lord was not distinct from Jehovah, but one with Him; the former state was the state of the Lord's humiliation, but the latter the state of His glorification. *A. C.* 1999. See also 1607, 2658; and Exposition, chap. vi. 40.

By the above words is meant, that as the Divine Itself, which was from eternity, lives in Itself, so likewise the Human which it assumed in time, lives in Itself: Life in Itself is the real and only Life, from which all angels and men live. Human reason can see a confirmation of this from the light which proceeds from the sun of the natural world, since this light is not creatable, but the forms receiving it are created; for the eyes are its recipient forms, and the light flowing-in from the sun causes them to see; the case is similar with Life, which is the light proceeding from the sun of the spiritual world, that this is not creatable, but that it flows-in continually, and as it illuminates, it also vivifies the understanding of man; let every one therefore take heed to himself, how he persuades himself to believe that he lives from himself, also that he is wise, believes, loves, perceives truth, and wills and does good from himself; for in proportion as any one so persuades himself, in the same proportion he casts his mind down from heaven to earth, and from spiritual becomes natural, sensual, and corporeal, for he closes up the superior regions of his mind. *T. C. R.* 40. See also 718; and Exposition, verse 40.

The soul is not life in itself, but is a recipient of life from God, who is Life in Itself; and all influx belongs to Life, thus

is from God. This is meant by, "Jehovah God breathed into the nostrils of the man the *breath of lives*, and the man became a living soul," Gen. ii. 7. To breathe into the nostrils the breath of lives, signifies to implant the perception of good and truth. The Lord also says of Himself, "As the Father hath *Life in Himself* so hath He given to the Son to have Life in Himself." To have "*Life in Himself*" is to be God: and the life of the soul is life influent from God. *Inf.* 8.

Verses 28, 29. *All that are in the graves shall hear His voice*, &c.—It is not meant by these words that the graves shall be opened, and all shall come forth in the day of the last judgment, but by "the graves which shall be opened," are understood the places in the lower earth, where they are reserved and kept by the Lord, who have heretofore lived the life of charity, and have acknowledged the Divine [principle] of the Lord, and on the day of the last judgment, and after it, were elevated into heaven; these places are signified by "graves" in the spiritual sense; that it is not meant that graves in the earth shall be opened, and that the dead shall come forth from them in the day of the last judgment, is evident from this consideration, that all men immediately after death come into the spiritual world, and there live in a human form in like manner as in this world, thus that every one comes into resurrection immediately after death, they who have done good into the resurrection of life, and they who have done evil into the resurrection of damnation.

A. E. 899.

By the resurrection of the dead is not only meant the resurrection of those who die naturally, for these rise again immediately after death, but also of those who [die] spiritually, and have been vivified by the Lord. *A. E.* 899.

Salvation or damnation is here signified by judgment. *A. C.* 9857.

That man does not rise again as to his *natural* body, but as to his *spiritual* body, is abundantly proved in the work on *Heaven and Hell*, 432—520.

That "graves" or "sepulchres" signify [also] things unclean, consequently things infernal, by reason of the carcases and bones which are therein, appears from the various passages in the Word: as in Isaiah lxx. 3, 4; Numb. xix. 16, 18; Ezek. xxxii. 18, 19, 20, 22, 23, 24. It is to be observed, that falses and evils of every kind correspond to whatever is unclean and hideous in the natural world, and the more dire falses and evils to stinking cadaverous and also to excrementitious substances, and those of a milder kind to marshy

places; hence it is that the dwellings of those in the hells who are in such falses and evils, appear like pits and *sepulchres*; and if ye are disposed to believe it, such evil genii and spirits also dwell in the sepulchres, privies, and marshes which are in our world, although they are ignorant of it. From these considerations it may also appear whence it was, "That they who were obsessed by demons were in the *sepulchres* and came out thence," Matt. viii. 28, and following verses; Mark v. 2, 3, 5; Luke viii. 27: viz. because they who obsessed, whilst they lived in the world, were in falses from evil, or in knowledges from the Word which they made dead by applying them to confirm evils, and likewise to destroy the genuine truths of the church, especially the truths concerning the Lord, concerning the Word, and concerning a life after death, which dead knowledges in the Word are called traditions; hence it was that those who were obsessed by such after they had become demons, were in the sepulchres, and the demons themselves were afterwards cast out into the swine, which precipitated themselves into the sea; the reason whereof was, because they had lived in the world in sordid avarice, which swine correspond to and thence signify; the reason why they precipitated themselves into the sea was, because the sea there signified hell. *A. E.* 659.

Concerning "Judgment," and the Last Judgment.—See Exposition, chap. iii. 17, 19.

Verse 33. *Ye sent unto John, and he bare witness, &c.*—See Exposition, chap. i. 6, 7, 8.

Verse 35. *Shining lamp.*—By a lamp, in general, is signified truth derived from good, and intelligence thence. *A. E.* 223.

Verse 36. *The works that I do.*—See Exposition, chap. ix. 4.

Verse 37. *Ye have neither heard His voice at any time, nor seen His shape.*—See Exposition, chap. i. 18.

Verse 39, 40. *Search the Scriptures, &c.*—The necessity of searching the Scriptures may appear from considering the conjunction of the truths of the church with its scientificals, and the manner in which it is effected; for a principle is not to be drawn from scientificals, so that the truths of faith may by them be entered into, since the scientificals appertaining to man are derived from things sensual, thus from the world, whence result innumerable fallacies; but a principle is to be derived from the truths of faith, viz. by this method; first the doctrinals of the church are to be learned, and afterwards exploration is to be made from the Word whether

they be true, since they are not true because the rulers of the church have pronounced them so, and their followers confirm them to be so, for thus the doctrinals of all churches and of all religions would be pronounced true merely on the authority of the soil in which they are propagated, and of their birth-place; thus not only the doctrinals of the Papists, and also of the Quakers, would be true, but also of the Jews, and likewise of the Mahometans, because their leaders have pronounced them so, and their followers confirm the same; from which considerations it is evident, that the Word ought to be searched, and examination to be made from the Word whether the above doctrinals be true; when this is done from the affection of truth, then man is enlightened by the Lord, so as to apperceive, without knowing whence, what is true, and he is confirmed therein according to the good in which he is principled. Afterwards when he is confirmed, and thus in an affirmative principle from the Word that they are the truths of faith, it is then allowable for him to confirm them by all the scientifcias he possesses, of whatsoever name and nature, for then, inasmuch as a principle of affirmation reigns universally, he accepts the scientifcias which are in agreement, and rejects those which, by reason of the fallacies they contain, disagree. *A. C. 6047.*

They who read the Word, and on such occasion look to the Lord, by acknowledging that all truth and all good is from Him and not in the least from themselves, are illustrated and see truth and perceive good from the Word; this illustration is from the light of heaven. *A. C. 9405.*

By "the testimony of Jesus being the spirit of prophecy," is signified that it is the all of the Word, and of doctrine deduced from it; for the Word, in a universal sense, treats only of the Lord, and of a life conformable to His commandments; hence it is that the Lord is the Word, because the Word is from Him, and treats of Him alone, and teaches only how He is to be acknowledged and worshiped, and these are the commandments of the Word, which are called Divine Truths, according to which man ought to live, that he may be capable of coming into conjunction with the Lord. *A. R. 819.* See also *Exposition*, verse 46.

Verse 40. *And ye will not come unto Me, that ye might have life.*—It is not possible that more than one single Fountain of "Life" can exist, whence the "life" of all things is derived; and it is not possible that any "life" can exist, which is truly "life," except by faith in the Lord, who is real essential "life" itself; nor can faith exist in which is "life,"

except from Him, consequently except He be in it: wherefore in the Word the Lord alone is called "Living," and is named the "Living Jehovah," Jeremiah v. 2, xii. 16, xvi. 14, 15, xxiii. 7; Ezekiel v. 11; "Living" for ever, Dan. iv. 24; Rev. iv. 10, v. 14, x. 6; A Fountain of "life," Psalm xxxvi. A Fountain of "living" waters, Jeremiah xvii. 13. Wherefore heaven, which lives by or from Him, is called the "land of the living," Isaiah xxxvii. 11, lvii. 8; Ezekiel xxvi. 20, xxxii. 23—27, 32; Psalm xxvii. 13, cxlii. 5. And they are called "living," who are in faith in the Lord, as in David, "Who holdeth our soul amongst the *living*," Psalm lxvi. 9; and they who are in faith are said to be in the book of "lives," Psalm lxix. 28, and in the book of "life," Rev. xiii. 8, xx. 15; wherefore also they are said to be made "alive" who receive faith in Him, Hosea vi. 2; Psalm lxxxv. 6. On the contrary, they who are not in faith are called "dead," as in Isaiah, "The *dead* shall not *live*; the deceased shall not rise, because thou hast visited and destroyed them," xxvi. 14; where the "dead" signify those who are puffed up with self-love; and to rise signifies to enter into "life," they are also said to be *thrust through*, [confossi] Ezekiel xxii. 23—26, 28—31; and hell is called "death," Isaiah xxv. 8, xxviii. 15; they are also called "dead" by the Lord, Matt. iv. 16; John v. 25, viii. 21, 24, 51, 52. *A. C.* 290.

The Lord alone is Love itself, because He is "Life" itself, and angels and men are recipients of "life" from Him. The Lord, who is the God of the universe, is Uncreate and Infinite, whereas man and angel is created and finite; and because the Lord is Uncreate and Infinite, He is Being [Esse] Itself, which is called Jehovah, and He is "Life" itself or "Life" in Himself. From the Uncreate, Infinite Esse itself and "Life" itself, no being can be *immediately* created, because the Divine is one and not divisible, but from created and finite substances, so formed that the Divine may be in them, beings may be created. Inasmuch as men and angels are such beings, they are recipients of life: wherefore if any man suffers himself so far to be misled, as to think that he is not a recipient of "life," but "life" itself, he cannot be withheld from thinking that he is a God. That man feels as if he were "life" itself, and thence believes that he is, is grounded in fallacy, for in the instrumental cause the principal cause is no otherwise perceived than as one with it. That the Lord is "Life" in Himself, He Himself teaches in John, "As the Father hath *Life* in Himself, so hath He given to the Son to have *Life* in Himself," v. 26; and, "that He is

the *Life*,” John xi. 25, xiv. 6. Now inasmuch as “life” and *love* are one, as appears from what has been said above, n. 1, 2, it follows that the Lord, because He is “Life” Itself, is Love Itself.

But in order that this matter may be rightly apprehended, it is necessary to be known that the Lord, inasmuch as He is Love in its very essence, that is, Divine Love, appears before the angels in heaven as a Sun, and that from that Sun proceed heat and light, and that the heat thence proceeding, in its essence, is love, and the light thence proceeding, in its essence, is wisdom; and that the angels, in proportion as they are recipients of that spiritual heat and spiritual light, are loves and wisdoms, not loves and wisdoms from themselves, but from the Lord. This spiritual heat and spiritual light not only descend by influx into angels and affect them, but descend also by influx into men and affect them, altogether in proportion as they become recipients, and they become recipients according to their love of the Lord, and their love towards their neighbour. This Sun itself, or Divine Love, cannot by its heat and light create any one immediately from itself, for in that case he would be love in its essence, which is the Lord Himself, but it can create beings from substances and materials so formed, as to be capable of receiving its heat itself and light itself, comparatively as the sun of this world cannot, by its heat and light, immediately produce germinations in the earth, but it can produce them from earthly materials, in which it may be present by its heat and light, and give vegetation. [That the Divine Love of the Lord appears as a sun in the spiritual world, and that therefrom proceed spiritual heat and spiritual light, from whence the angels have their love and wisdom, may be seen in the work concerning *H. H.* 116—140.]

Since therefore man is not “life,” but a recipient of “life,” it follows that the conception of a man from his father is not a conception of “life,” but only a conception of the first and purest form receivable of “life,” to which, as a stamen or beginning, successively accede, in the womb, substances and matters in forms adapted to the reception of “life” in their order and degree. *D. L. W.* 4, 5, 6.

Verse 46. *If ye had believed.*—See Exposition, chap. i. 12, 13, 14; iv. 39, 41.

Moses wrote of Me.—In the Word, both the prophetical and historical, every thing that is written was written concerning the Lord; hence the Word is Divine. In the rituals of the Israelitish church, as in the burnt-offerings and sacri-

fices, also in the sabbaths and festivals, and in the priesthood of Aaron and the Levites, many arcana of the glorification of the Lord are contained; in like manner in the other things written by Moses, which are called laws, judgments, and statutes; this also is meant by the Lord's words to His disciples, "that He must fulfil all things which were written in the law of Moses concerning Him," Luke xxiv. 45; likewise by His words to the Jews, that "Moses wrote of Him." *D. Lord*, 14. See also 8, 9, of the same work.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER V.

VERSE 2. *But there is in Jerusalem at the sheep* [market or gate] *a pool*, &c.—The original term here rendered "sheep" [market or gate] is *προβάτιση*, which is an adjective in the feminine gender, derived from the substantive *προβάτον*, which signifies "sheep" or "cattle," and therefore denotes something relating to "sheep" or "cattle," but whether that something be "market" or "gate," is doubtful.

Waiting for the moving of the waters.—By "moving the water" is signified vivification by acknowledgment and faith, thus also purification by truths. By healing is represented the restoration of spiritual life.

Verse 29. *They who have done good things to the resurrection of life, but they who have done evil things to the resurrection of damnation.*—It is remarkable that "doers," or "they who have done," in the above passage, are expressed in the original by two different terms, for when the "doers of good" are spoken of, the term *ποιησαντες* is used, but when the "doers of evil" are spoken of, the term *πραξαντες* is used, whence it may be inferred, that the term *ποιεω*, from which *ποιησαντες* is derived, has a more interior signification than the term *πρασσω*, from which *πραξαντες* is derived.

Verse 35. *He was a burning and shining lamp*, &c.—In the common version of the New Testament, what is here called "lamp" is rendered "light," but the original Greek is *λυχνος*, which properly means a "lamp," and is distinguished from *φως*, or "light," as a "lamp" is distinguished from the "light" which it receives and gives. That a "lamp" and "light" are

distinct things, and consequently denote distinct principles, and therefore ought not to be confounded, is plain from what is written in the Psalms, “Thy *Word* is a *Lamp* unto my feet, and a *Light* unto my path,” cxix. 105, where “a lamp unto my feet” denotes divine truth in the natural principle, and “a light unto my path” denotes the faith and intelligence thence derived. This “lamp” is here called “burning” and “shining” to denote the heavenly marriage of good and truth from which it was formed, “burning” having relation to divine good, and “shining” to divine truth.

Verse 35, latter part. *And ye were willing to be glad for an hour in his light.*—In the common version of the New Testament, these words are rendered thus, “And ye were willing for a season to rejoice in his light,” but it is to be noted, that what is here called “for a season,” is expressed in the original by *προσ ἀπαντα*, which is literally “for an hour;” and what is called “to rejoice,” is expressed in the original by *αγαλλιασθηται*, which signifies “to exult,” or “to be glad,” and is accordingly rendered by Swedenborg “to exult.” To the careless reader it may possibly seem a matter of little importance whether the term be rendered by “rejoicing,” or by “being glad,” but the spiritual and intelligent reader will immediately see the necessity of distinguishing between these terms, because he will see that the distinction is preserved in the Scriptures throughout, in order to discriminate between the gratification imparted to the mind by the principle of good in the will, and by the principle of truth in the understanding, and thus to mark the heavenly marriage. Hence so frequent mention is made of “joy” and “gladness,” and hence in the Revelation it is said, “Let us rejoice and be glad, [χαιρωμεν κ αγαλλιωμεθα] for the marriage of the Lamb is come,” &c. xix. 7, the verb *χαιρω* having respect to the gratification derived from the good of love in the will whilst the verb *αγαλλιω* or *αγαλλιομαι* has respect to the gratification derived from the truth of wisdom in the understanding. Yet in the common version of the New Testament the verb *χαιρω* is rendered “to be glad,” and the verb *αγαλλιω* “to rejoice,” because probably the translators were either not aware of the distinct meaning of the two terms, or thought it of no importance to be attended to.

Verse 41. *I receive not glory from men.* Verse 44. *How can ye believe, who receive glory one of another, and seek not the glory which is from God alone?*—In the common version of the New Testament, the term here rendered “glory” is called “honour,” as if there was no distinction between the

two terms, when yet a distinction is plainly made in the Revelations, where it is written, “When those beasts give glory and honour,” iv. 9; and again at verse 11, “Thou art worthy, O Lord, to receive glory and honour,” &c., in which passages the original Greek, here rendered “glory” and “honour,” is *δόξαν* κ *τιμὴν*, the former term being more expressive of the Divine Truth, and the latter more expressive of the Divine Good. It is therefore of importance that the distinct spiritual meaning of the two terms should be attended to, and consequently that the terms themselves should never be confounded.

JOHN.

CHAPTER VI.

CHAPTER VI.

THE INTERNAL SENSE.

1. AFTER these things Jesus departed beyond the sea of Galilee of Tiberias.

2. And much multitude followed Him, because they saw His miracles [signs] which He did upon those who were diseased.

3. And Jesus went up into a mountain, and there sat with His disciples.

4. And the passover, the feast of the Jews, was nigh.

5. Jesus then lifting up His eyes, and seeing that much multitude came to Him, saith unto Philip, Whence shall we buy bread, that these may eat?

6. But this He said to prove him, for He Himself knew what He was about to do.

7. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8. One of His disciples, Andrew, Simon Peter's brother, saith to Him,

9. There is a boy here who

THAT the LORD applies Himself to those who are in the ultimates of the church amongst the Gentiles, and is followed by many who are under the influence of a miraculous faith. (Verses 1, 2.)

On which occasion He elevates Himself to union with His Divine Good, to which He conjoins the truths of the church, and thus approaches to His final glorification. (Verses 3, 4.)

In this state He tries the faith of those of the church who are in intelligence, by exciting doubt respecting the implantation of good in truths, when yet He knew that it could only be done from Himself. (Verses 5, 6, 7.)

This doubt extends also to those who are principled in the good of faith, being further excited from a sense of the

hath five barley-loaves and two small fishes; but what are they amongst so many?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves, and having given thanks, He distributed to the disciples, and the disciples to them that were set down; and in like manner of the fishes as much as they would.

12. But when they were filled, He saith to His disciples, Gather together the fragments that remain over and above, that nothing may be lost.

13. Therefore they gathered *them* together, and filled twelve baskets, with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14. Then the men seeing the miracle [sign] which Jesus did, said, This is truly the Prophet that should come into the world.

15. Jesus then, knowing that they were about to come, and take Him by force, that they might make Him a king, retired again into the mountain Himself alone.

small portion of innocence and of living scientific truth which remained in the church. (Verses 8, 9.)

Wherefore to remove this doubt, the Lord requires, that the truths of the church should be admitted into the will, or love, so as to affect it, and thus to rule over scientific truths. (Verse 10.)

And when this was accomplished, He imparts the good of His own love to the good of those of the church who are principled in truth, and through them to those who are principled in good, with as much of living scientific truth as could be received. (Verse 11.)

And this in all the fulness of instruction and benediction. (Verses 12, 13.)

Thus proving Himself to be that divine doctrine, which, it had been predicted, was to be made manifest in the flesh. (Verse 14.)

But perceiving the state of the church to be such, that doctrine was in danger of being exalted above the life of doctrine, He again elevates Himself into the good of His Divine Love. (Verse 15.)

16. And when it was evening, His disciples went down unto the sea;

17. And entering into a ship, they went beyond the sea to Capernaum. And it was now dark, and Jesus was not come to them.

18. And the sea arose, by reason of a great wind that blew.

19. So when they had rowed about twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid.

20. But He saith unto them, It is I, be not afraid.

21. Then they were willing to receive Him into the ship; and immediately the ship was at the land, to which they were going.

22. On the morrow, the multitude which stood beyond the sea, seeing that there was no other boat there, except the one into which His disciples were entered, and that Jesus went not with His disciples into the boat, but His disciples departed alone;

23. But there came other boats from Tiberias, nigh unto the place where they did eat

On which occasion, they who are principled in the truths of the church, being without illustration, consult scientifics and knowledges, and even the things of sense, thus immersing themselves in false principles, separate from Divine Good and Truth. (Verses 16, 17.)

Under the influence of which false principles, they are brought into a state of disturbance and temptation, in which state their understandings are opened to the LORD's DIVINE HUMANITY, so as to perceive Him controlling the disturbance both in the scientifics and knowledges, and begetting holy adoration. (Verses 18, 19.)

Convincing them thus that He is JEHOVAH, the Divine Source of all peace and security. (Verse 20.)

Therefore they supplicate, that their knowledges may be always under His Divine presence and influence, in consequence of which supplication they attain the life of knowledge. (Verse 21.)

That they who are principled in the ultimates of scientific and sensual truth, perceiving their want of the knowledges of good and truth, and that these knowledges are in the possession of the men of the church, though separated from their Divine Source; and perceiving further that the knowledges of what is good and true are in themselves

bread, when the Lord had given thanks:

24. When the multitude therefore saw that Jesus was not there, neither His disciples, they also took shipping, and came to Capernaum, seeking Jesus.

25. And finding Him beyond the sea, they said unto Him, Rabbi, when comest thou hither?

26. Jesus answered them, and said, Verily, verily, I say unto you, ye seek Me, not because ye saw the miracles, [signs], but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for the meat which endureth to everlasting life, which the Son of Man shall give unto you; for Him hath God the Father sealed.

28. Then said they unto Him, What shall we do that we may work the works of God?

29. Jesus answered, and said unto them, This is the work of God, that ye believe on Him whom He hath sent.

30. They said therefore unto Him, What sign doest thou then, that we may see and believe thee, what work-est Thou?

31. Our fathers did eat

in connection with the divine instruction and benediction; consult those knowledges, and seek conjunction with the LORD in His DIVINE HUMANITY, and make enquiry about the establishment of the church. (Verses 22—25.)

On which occasion they are led to explore the motives by which they are influenced, and whether those motives are grounded in external or internal considerations. (Verse 26.)

They are exhorted also to regard the good things of heavenly love and faith as infinitely superior to all other goods, and to regard them also in their connection with the LORD's DIVINE HUMANITY, from whom alone they are derived. (Verse 27.)

Thus they are led to enquire further concerning the life of heavenly love and faith, and how it is to be attained, (Verse 28.)

And are instructed that the life of love and faith results from the acknowledgment in heart and life of the LORD's DIVINE HUMANITY. (Verse 29.)

Still they want further testimony of this truth, and that it should be confirmed by some representative sign, like that of manna in the wilderness. (Verses 30, 31.)

manna in the wilderness, as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not the bread from heaven, but My Father giveth you the true bread from heaven.

33. For the bread of God is He who cometh down from heaven, and giveth life to the world.

34. Then said they unto Him, Lord, evermore give us this bread.

35. But Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth in Me shall never thirst.

36. But I said unto you, that ye also have seen Me, and do not believe.

37. All that the Father giveth Me shall come to Me, and him that cometh to Me I will not cast out.

38. For I came down from heaven, not to do mine own will, but the will of Him that sent Me.

39. But this is the will of the Father that sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up in the last day.

40. But this is the will of

Therefore they are further instructed, that the manna was merely representative of the LORD'S DIVINE HUMANITY, thus of the Divine Love, and of reciprocal love on the part of man. (Verses 32, 33.)

Which instruction operates to produce that love, and therefore they are further taught that the LORD in His DIVINE HUMANITY is the only Source of all celestial good and truth, and that they, who receive this good, will want no other good, and they who receive this truth will have a sufficiency of all truth. (Verses 34, 35.)

Still there are some, who know the truth of faith and do not receive it, inasmuch as they alone receive who are principled in heavenly good, by virtue of which good they have eternal conjunction of life with the LORD. (Verses 36, 37.)

For this was the great end of the LORD'S assuming Humanity, that He might fulfil the purpose of His Divine Love, which purpose is, that all who believe in that Humanity from a right faith and love, shall have eternal life. (Verses 38—40.)

Him that sent Me, that every one who seeth the Son, and believeth in Him, should have eternal life, and I will raise him up at the last day.

41. The Jews then murmured at Him, because He said, I am the bread which came down from heaven.

42. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?

43. Then Jesus answered, and said to them, Murmur not among yourselves:

44. No one can come to Me, except the Father who sent Me draw him; and I will raise him up at the last day.

45. It is written in the prophets, And they shall be all taught of God. Every one therefore who hath heard of the Father, and learned, cometh to Me.

46. Not that any one hath seen the Father, except He who is from God; He hath seen the Father.

47. Verily, verily, I say unto you, he that believeth on Me hath eternal life.

48. I am the bread of life.

49. Your fathers did eat manna in the wilderness, and are dead.

50. This is the bread which cometh down from heaven,

But this doctrine is opposed by those of the perverted church, who conceive the Humanity of the **LORD** to be like that of other men, and not a **DIVINE HUMANITY**. (Verses 41, 42.)

The reason of which is, because they are not principled in that heavenly good which conducts to heaven. (Verses 43, 44.)

For thus the Eternal Truth teaches, that it has access to all human minds, and is received by those who are principled in heavenly good and obedient to it. (Verse 45.)

Nevertheless none can acknowledge Divine Good except by Divine Truth, and therefore no one can have celestial good, unless he acknowledges the **LORD**. (Verse 46.)

For to acknowledge the **LORD** is to possess the life of heaven, since He is the very essence of that life. (Verses 47, 48.)

Therefore they who receive only natural nourishment from the Word, perish in their evils, whilst they who receive spiritual nourish-

that any one may eat thereof and not die.

51. I am the living bread, which came down from heaven ; if any one eat of this bread, he shall live for ever ; and the bread which I will give is My flesh, which I will give for the life of the world.

52. The Jews therefore strove among themselves, saying, How can this [man] give us His flesh to eat ?

53. Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.

54. He that eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day.

55. For My flesh is truly meat, and My blood is truly drink.

56. He that eateth [*τρωγων*] My flesh, and drinketh My blood, abideth in Me, and I in him.

57. As the living Father hath sent Me, and I live by the Father, so he that eateth [*τρωγων*] Me, even he shall live by Me.

58. This is the bread that came down from heaven, not

ment, which is that of the good of heavenly love, have eternal conjunction of life with the **Lord**. (Verses 49, 50.)

For these latter are made partakers of the Divine Celestial principle, or the Divine Good, communicated from the **Lord's DIVINE HUMANITY**. (Verse 51.)

Which appears incredible to those who are of the perverted church, and who are therefore taught, that the Divine Celestial principle and the Divine Spiritual, which is from the **DIVINE HUMANITY** of the **Lord**, is the all of life, and that whosoever does not appropriate to himself this principle, has no living principle in him, but whosoever appropriates it, has in him an eternal living principle. (Verses 52—54.)

Because the Divine Celestial principle is the only nourishment of celestial life, and the Divine Spiritual principle the only nourishment of spiritual life, and therefore whosoever partakes of those principles, has conjunction of life with the **Lord**. (Verses 55, 56.)

And thus derives life from the **Lord**, in like manner as He, as to His Humanity, derived life continually from the Divine Good in Himself. (Verse 57.)

In which case spiritual and living nourishment is received

as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59. These things said He in the synagogue, teaching in Capernaum.

60. Many therefore of His disciples, when they had heard, said, This is a hard word; who can hear it?

61. But Jesus knowing in Himself that His disciples murmured at it, said unto them, Doth this offend you?

62. If then ye shall see the Son of Man ascend up where He was before?

63. It is the Spirit that maketh alive the flesh profiteth nothing; the words which I speak unto you are spirit, and are life.

64. But there are some of you who believe not; for Jesus knew from the beginning who they are that believe not, and who it is that should betray Him.

65. And He said, On this account said I unto you, that no one can come to Me, except it be given him of My Father.

66. From that *time* many of His disciples went back, and walked no more with Him.

67. Then said Jesus to the twelve, Will ye also go away?

from the Word, and not merely natural and dead nourishment. (Verse 58.)

That this doctrine is not apprehended by those who are under the influence of worldly and sensual love. (Verses 59, 60.)

Who are therefore instructed, that they cannot apprehend it, unless they apprehend how the **LORD's** Human [principle] was finally united to the Divine, and how the divine operation proceeding from that union is the Source of all spiritual life, whilst what proceeds from the selfhood of man is without life; thus how the Word is the complex of Divine Wisdom and Divine Love. (Verses 61—63.)

They are instructed further, that all men have not faith, and that from eternity the **LORD** foresaw the principles both of what is false and of what is evil, which are opposed to Himself, and therefore taught, that none would believe in His **DIVINE HUMANITY**, who were not under the influence of the divine love. (Verses 64, 65.)

Nevertheless, many of those who hear this instruction, relapse into their former evils and errors, which gives occasion to tender expostulation of Divine Love with those of the new church, who are

68. Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.

69. And we have believed and known, that thou art the Christ, the Son of the living God.

70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71. But He spake of Judas Iscariot, *the son of Simon*, for he was about to betray him, being one of the twelve.

more confirmed in its goods and truths. (Verses 66, 67.)

Which expostulation excites confession on the part of those who are principled in faith, that the Lord's Humanity was filled with the Wisdom of the Divine Love, and thus was one with it. (Verse 68, 69.)

Yet even amongst those who have received the doctrines of the new church, and been made sensible of its goods, there are some who are under the influence of infernal love. (Verses 70, 71.)

EXPOSITION.

CHAPTER VI.

VERSE 1. *Galilee*.—See Exposition, chap. ii. 1—12.

Verse 2. *Much multitude*.—A company, a congregation, and a multitude are, in the Word, predicated of truths. *A. C. 4574.*

Verses 2, 14, 26. *His miracles*.—See Exposition, chap. ii. 11, 18; v. 3.

Verse 3, 15. *The mountain*.—See Exposition chap. iv. 20—23.

Verse 4. *The passover*.—See Exposition, chap. i. 29; ii. 23; v. 1.

Verse 5. *Lifting up His eyes*.—See Exposition, chap. iv. 35—37.

Verses 5—13. *That these may eat*.—To eat, in a spiritual sense, signifies to receive in the will, and to *do*, whence comes conjunction. It was for this reason that “the Lord fed five thousand men, besides women and children, with five loaves and two fishes, and that after they had eaten and were satis-

fied, they took up twelve baskets of fragments." This miracle was wrought in consequence of the Lord having first taught them, and because they received and appropriated to themselves His doctrine; this was what they had spiritually eaten, and hence natural eating followed, viz. flowed-in from heaven with them, as the manna with the sons of Israel, whilst they were ignorant of it; for when the Lord wills, spiritual food, which also is real food, but only for spirits and angels, is turned into natural, in like manner as, with the sons of Israel, it was turned into manna every morning. *A. E.* 617.

Verse 8. *His disciples*.—See Exposition, chap. i. 37.

Verse 9. *Five barley loaves*.—Inasmuch as the number *five* signifies something and all of one part, it also signifies a little and a few, when a great quantity, designated by numbers, follows or precedes; for in this case the all of one part is respectively few, as in Isaiah, "A thousand shall flee at the rebuke of one, before the rebuke of five shall ye flee," xxx. 17; and in the Evangelists, "That the Lord fed five thousand men from *five* loaves and two fishes." *A. E.* 548.

Grain [or corn] in general signifies the good of truth, specifically "barley" and "wheat;" barley, the good of the exterior natural principle, and wheat the good of the interior natural principle; as in Joel, i. 9—11; Ezek. iv. 9. And in Judges, vii. 13, by Midian are signified those who are in the truth of simple good, and in the opposite sense, who are not in the good of life; this good is the good of the exterior natural principle, and is signified by a "barley loaf." But the delight of pleasures, if regarded as an end instead of that good, is what is signified by a "parched barley loaf." *A. C.* 7602.

Verse 10. *Make the men sit down*.—In the Word frequent mention is made of "walking" before God, of "standing" before God, and of "sitting" before God. For in the spiritual world all things pertaining to the motion or rest of man, signify things appertaining to his life, inasmuch as they thence proceed. Walking and journeying relate to the movements of man and thence signify *progression* of life, or progression of the thought from the intention of the will; but standing and sitting pertains to the rest of man, and thence signify the *esse* of life, from which is the existere thereof, thus to cause to live. *A. E.* 687.

There was much grass.—That hereby is signified scientific truth appears from the signification of *grass*, as denoting the scientific principle; and from the signification of *green*, as denoting what is true and living from truth; because as

green grass serves for food to animals, so scientific truth serves for spiritual nourishment to men; for what is produced in fields, in gardens, and in plains, and serves for nourishment either to man or beast, has a correspondence with such things as serve for the nourishment of the spirit and mind, which is called spiritual nourishment. By scientific truth is meant everything scientific by which spiritual truth is confirmed, and which has life from spiritual good. *A. E.* 507.

Verse 13. *Therefore they gathered together, and filled twelve baskets with the fragments of the five barley-loaves, &c.*—He who does not know that the number “twelve” signifies all things, cannot know the arcanum which is signified by “taking up twelve baskets of fragments from the five loaves and two fishes,” with which the Lord fed “five thousand men besides women and children,” when yet every particular thing, with the numbers themselves, are there significative; “five thousand men besides women and children” signify all of the church who are in truths derived from good, “men” those who are in truths, “women and children” those who are in goods; “loaves” signify the goods, and “fishes” the truths of the natural man; “eating” signifies spiritual nourishment from the Lord; “twelve baskets of fragments” signify the knowledges of truth and good thence derived in all abundance and fulness. *A. E.* 430.

By “taking up twelve baskets of fragments” is signified what is full, thus full instruction and full benediction. *A. E.* 548.

Verse 14. *This is of a truth that prophet that should come into the world.*—Frequent mention is made in the Word of “a prophet,” and in the sense of the letter it signifies those to whom revelation is made, also abstractedly the revelation itself, but in the internal sense, it signifies one who teaches, also abstractedly the doctrine itself which is taught; and because the Lord, as was said, is doctrine itself, or the Word which teaches, therefore he is called “a prophet,” as also in Moses, “A prophet shall Jehovah thy God raise up from the midst of thee, out of thy brethren, like unto me, Him shall ye obey,” Deut. xviii. 15, 18; it is said “like unto me,” because the Lord was *represented* by Moses, as well as by Abraham, Isaac, Jacob, David, and several others; and inasmuch as they expected Him, therefore it is written in John, “Those men, when they had seen the miraеle that Jesus did, said, This is truly the *prophet* that should come into the world.”

A. C. 2534. See also Exposition, chap. iv. 44.

Verse 15. *That they might make Him a king.*—Inasmuch

as “king” signifies truth, it may appear what is signified, in an internal sense, by calling the Lord a “king,” and also a “Priest;” and likewise what [principle] appertaining to the Lord was represented by kings and what by priests. Kings represented His Divine Truth, and priests His Divine Good. All the laws of order by which the Lord governs the universe as a *king*, are Truths; but all the laws by which He governs the universe as a *priest*, and by which He also rules truths themselves, are goodnesses; for rule grounded in truths alone would condemn every one to hell; but rule grounded in goodnesses raises up out of hell, and elevates into heaven. *A. C. 2015.*

Verse 16. *When it was evening.*—“Evening,” in the Word, signifies the state which precedes the last state of the church when it comes to its close, which last state is called “night;” and it also signifies the first of a newly rising church which is called “morning;” in each sense it denotes what is obscure. *A. C. 3057.*

Verses 17—21. *And entering into a ship, &c.*—As all things in the Old Testament contain within them a spiritual sense, so also do all things of the New Testament in the Evangelists, and in the Apocalypse. All the words of the Lord, also His miracles, and all things that He did, signify Divine Celestial things by reason that the Lord spake from the DIVINE [Essence], and from the same He operated works and miracles, thus from first principles by ultimates, thus in fulness. Hence it may appear that the Lord teaching from ships was significative; and that it was also significative that He chose certain of His disciples from ships when they were fishing. Likewise that He walked upon the sea to the ships in which His disciples were, and thence assuaged the wind, as in Matt. xiv. 24—33; Mark vi. 48—52; John vi. 17—21; where all the particulars also signify divine spiritual things, which nevertheless do not appear in the letter; as the “sea,” the Lord “walking” upon it, the “fourth watch” in which He came to the disciples, likewise the “ship,” His “entering” into it, and thence “rebuking the wind and the waves of the sea,” with other particulars. But there is no need to enter into a minute explication of the spiritual sense in this place, only to observe that the “sea” signifies the ultimate [principle] of heaven and the church, inasmuch as seas are in the ultimate boundaries of the heavens; the “walking” of the Lord upon the sea, signified the presence and influx of the Lord into them [the ultimates] also, and thence life from the DIVINE with those who are in the ultimates of heaven. The

life of these from the DIVINE was represented by the Lord's walking upon the sea; and their obscure and wavering faith was represented by Peter walking upon the sea, and beginning to sink, but being caught by the Lord was saved. To "walk" also, in the Word, signifies to live. By this taking place in the fourth watch, was signified the first state of the church when it is day-break, and the morning is at hand, for then good begins to act by truth, and then is the advent of the Lord. The sea being in the mean time in commotion from the wind, and the Lord assuaging it, signifies the natural state of the life which precedes, which is, as it were, an unpacific and tempestuous state. But when the state is near the morning, which is the first state of the church with man, inasmuch as the Lord is then present with the good of love, tranquility of mind then takes place. *A. E.* 514.

Verse 27. *The meat, &c.*—See Exposition, chap. iv. 32, 34.

Which endureth unto everlasting life.—By "everlasting life" is meant the life of the Lord, which is the life of faith and love towards Him. *A. E.* 84. See also Exposition, chap. i. 1—14; v. 26, 40.

Son of Man.—See Exposition, chap. i. 51; iii. 13; v. 22.

Verses 28, 29. *What shall we do, that we might work the works of God? &c.*—When man shuns evil as sin, then he is in the Lord, and the Lord operates all things; wherefore the Lord said to those who asked Him, "what they should do that they might work the works of God, This is the work of God, that ye believe on Him whom He hath sent," where "to believe in the Lord" is not only to think that He is, but also to do His words, as He elsewhere teaches. *D. Life*, 48.

That "works" signify those things which are of love and faith, the Lord makes manifest in these words, "They said to Jesus, What shall we do, that we may work the works of God? He answered, This is the work of God, that ye believe on Him whom He hath sent." The reason why works are so often mentioned, is, because the sense of the letter of the Word consists solely of external things which are in nature, and appear before the eyes; and this to the intent that a spiritual sense may be in singular the expressions as the soul in the body, for otherwise the Word would not be communicative with the angels, since it would be as a house without a foundation. Hence also it is that when works are mentioned, they are not so understood by the angels, because they are spiritual, but those things are understood which gave birth to works, viz. will or love, and hence the thought which is of faith. *A. E.* 98. See also Exposition, chap. iii. 21; vii. 7.

Verses 30—33. *What sign doest thou, &c.*—In this passage the disciples were desirous of “a sign,” and that by it is signified testification that they might believe, is evident, for they said, “That we may see and believe what workest thou?” the reason why on this occasion they spoke of manna, and why the Lord replied concerning bread from heaven, was, because by bread is signified every good and truth which nourishes the soul, and in the supreme sense the Lord Himself, from whom is the all of doctrine and the all of spiritual nourishment, by which He testified that they might see and believe. *A. E.* 706.

Verses 31. *Our fathers, &c.*—See Exposition, chap. iv. 20—23.

Did eat manna.—By “manna” was signified the Divine Human of the Lord, and because it signified the Divine Human of the Lord, it signified celestial food, which is no other than love and charity with the goods and truths of faith; this food in the heavens is given every moment to the angels by the Lord, thus perpetually and to eternity, which is also meant in the Lord’s Prayer by “Give us this day our daily bread.” *A. C.* 2838. See also Exposition, verses 49, 50.

Verse 33. *He who cometh down from heaven and giveth life unto the world.*—See Exposition, chap. iv. 44; v. 25, 26, 30, 38.

Verses 33, 34, 47, 48, 51. *The bread of God is He who cometh down from heaven, &c.*—The “bread of God and the bread of life” is that from which all have life; inasmuch as life, which is called intelligence and wisdom, is from the Lord, it follows also that life in general is from Him; for the most particular things of life which make its perfection, and are insinuated into man, according to reception, are all of the general life, which latter, so far as the evils into which man is born are removed from it so far it is perfected. *A. E.* 349.

That the Lord alone has Life in Himself, and that every man has life from Him, the Lord Himself teaches in the above words. *A. E.* 186. See also Exposition, verses 40, 47—51; and chap. i. 1—14; v. 40.

Verse 35. *He who cometh to Me shall never hunger, &c.*—That “to hunger” in this passage denotes to come to the Lord, and that “to thirst” denotes to believe in Him, is evident; “to come to the Lord” is to do His precepts. *A. E.* 386.

Verses 36, 46. *Ye also have seen Me, and believe not; not that any one hath seen the Father, &c.*—“To see and not to

believe" denotes to know the truths of faith and not to receive; to see and to believe, denotes to know them and to receive; "No one hath seen the Father save He who is with the Father," denotes that the Divine Good cannot be acknowledged, except by Divine Truth; hence the internal sense is, that no one can have celestial good unless he acknowledges the Lord. *A. C.* 3863.

Verses 39, 40. *At the last day.*—See Exposition, chap. iii. 17.

Verses 40, 57. *This is the will of Him that sent Me, that every one that seeth the Son, and believeth in Him, may have everlasting life.*—That they who are conjoined to the Lord by love and faith, receive eternal life, that is, the life of heaven, which is salvation, is evident from the above words. Mention is made in the Word of believing in God, and believing the things which are from God, and to believe in God is the faith which saves; but to believe the things which are from God is historical faith, which, without the former, does not save, wherefore it is not true faith; for to believe in God is to know, to will, and to do, but to believe the things which are from God is only to know, which knowledge may be given without willing and doing. *A. E.* 349. See also Exposition, chap. iv. 39, 41.

The universal of faith on man's part is, that he should believe on the Lord; for by believing on Him he has conjunction with Him, and by conjunction, salvation. To believe on Him is to have confidence that He will save; and because none can have such confidence but he who leads a good life, therefore this is also implied in believing on Him. *T.C.R.* 2.

That God is a Man, and that the Lord is that Man, is manifest from all things which are in the heavens, and which are beneath the heavens. In the heavens, all things which proceed from the Lord, in the greatest and in the least [parts,] are either in a human form, or have reference to the human form. The universal heaven is in a human form, every society of heaven is in a human form, every angel is a human form, and, likewise, every spirit beneath the heavens; and it has been revealed, that all things both least and greatest, which proceed immediately from the Lord, are in that form, for what proceeds from God is a resemblance of Him. Hence it is, that it is said of the man Adam and Eve, that they were "created into the image and likeness of God," Gen. i. 26, 27. Hence, also, it is that the angels in the heavens, inasmuch as they are recipients of the Divine [principle] which proceeds from the Lord, are men of astonishing

beauty, whereas spirits in the hells, because they do not receive the Divine [principle] which proceeds from the Lord, are devils, who, in the light of heaven, do not appear as men, but as monsters. From this consideration it is, that every one in the spiritual world is known from his human form, as to the degree in which he partakes of a divine [principle] from the Lord. Hence now it may be manifest that the Lord is the only Man, and that every one is a man according to the reception of Divine Good and Divine Truth from Him. In fine, he who sees God as a Man, sees God, because he sees the Lord. The Lord also says, "*He who seeth the Son, and believeth in Him, hath eternal life;*" John vi. 40; to see the Son is to see Him with the spirit, because it is said, also, to those who have not seen Him in the world.

It was said, that the Lord is the only Man, and that all are men according to the reception of Divine Good and Divine Truth from Him. The reason why the Lord is the only Man is, because He is Life Itself, but all others, inasmuch as they are men from Him, are recipients of life. The distinction between the Man who is Life, and the man who is a recipient of life, is like what subsists between uncreate and created, and between Infinite and finite, which distinction is such, as to admit of no comparison; for there is no comparison given between Infinite and finite, thus there is none between God as a MAN, and between another as a man, whether he be angel or spirit, or a man in the world. That the Lord is Life, He Himself teaches in John, "The Word was with God, and God was the Word, in Him was life, and the life was the light of men, and the Word was made flesh," i. 1, 4, 14; again, "As the Father hath Life in Himself, so hath He given to the Son to have life in Himself," v. 26; again, "As the living Father hath sent Me, and I also live by the Father," vi. 57; again, "I am the resurrection and the life," xi. 25; again, "I am the way, the truth, and the life," xiv. 6. Inasmuch as the Lord is Life, therefore, in other passages of the Word, He is called "the Bread of Life, the Light of Life," and "the Tree of Life," also, "the Alive and Living God." Since He is Life, and every man a recipient of life from Him, therefore, He also teaches, that He gives life and vivifies; as in John, "As the Father vivifies, so also the Son vivifies," v. 21; again, "I am the bread of God which cometh down from heaven, and giveth life to the world," vi. 33; again, "Because I live, ye shall live also," xiv. 19; and in many passages, that "He gives life to those who believe in Him." Hence, also, God is called "A Fountain of Life," Psalm xxxvi. 9; and in other

places, "Creator, Maker, Former," also, "Potter," and we the "clay, and the work of His hands." Inasmuch as God is Life, it follows that "in Him we live, move, and are." *Ath. Cr.* 24, 25.

Verse 44. *No one can come to Me, except the Father, which sent Me, draw him.*—It is to be noted, that man of himself cannot approach to the Lord, and be conjoined to Him, but the Lord must approach to man and be conjoined to him; and because the Lord draws man to Himself, John vi. 44; xii. 32, it appears as if man of himself approaches and conjoins himself; this is effected, when man desists from evils, for to desist from evils is left to man's disposal or freedom; in such case good flows-in from the Lord, which at no time is wanting, for it is in the life itself which man has from the Lord; but with the life, good is received only in that degree in which evils are removed. *A. C.* 9378.

Verse 45. *And they shall be all taught of God.*—There is a spiritual idea, concerning which few know anything, which flows-in with those who are in the affection of truth, and interiorly dictates that what is heard or read is true, or not so. In this idea are they who read the Word in illustration from the Lord. To be in illustration is nothing else than to be in perception, and thence in internal acknowledgment that a thing is true: these are they who are called "the taught of Jehovah," Isaiah liv. 13: John vi. 45; and concerning whom it is said in Jeremiah, "Behold the day is coming, in which I will establish a new covenant; the covenant shall be this; I will give My law in the midst of them, and upon their heart I will write it; and they shall not teach any longer a man his companion, or a man his brother, saying, Know ye Jehovah, for they shall all know Me," xxxi. 31, 33, 34. *D. F.* 5.

The angels of the Lord's celestial kingdom have received and do receive divine truths immediately in the life, and not as the spiritual angels, in previous memory and thought; wherefore they have them inscribed on their hearts, and perceive them, and as it were, see them in themselves, nor do they at any time reason concerning them whether it be so or not so. They are such as are described in Jeremiah, xxxi. 33, 34; and they are called in Isaiah, the "taught of Jehovah," liv. 13. That they who are taught of Jehovah are such as are taught of the Lord, the Lord Himself teaches in John, vi. 45, 46. *H. H.* 25.

Verse 46. *Not that any one hath seen the Father, except He which is of God, He hath seen the Father.*—See Exposition, chap. i. 18; xiv. 11.

Verses 47—51. *I am that bread of life*, &c.—The burnt-offerings and sacrifices in the Jewish church represented nothing else but the celestial things which are of the Lord's kingdom in the heavens, and of the Lord's kingdom in the earth or in the church, also which are of the Lord's kingdom or church with every one, in general all those things which are of love and charity, for these are things celestial; and each kind of sacrifice represented something peculiar; all these things were called at that time *bread*. When therefore the sacrifices were abolished, and in their place, for external worship, other things succeeded, it was commanded that *bread* and *wine* should be applied; what *bread* therefore signifies, is hence now manifest, viz. all those things which the sacrifices represented, thus in the internal sense the Lord Himself, and because the Lord Himself is meant, it signifies love itself towards the universal human race, and the things which are of love; also the reciprocal principle of man, in respect to the Lord, and towards His neighbour; thus *bread* signifies all celestial things, and consequently *wine* all spiritual things. All love and charity being from the Lord, they who are not principled in love and charity, have not the Lord with them, consequently they are not gifted with the good and happy things or principles which are signified by *bread*, in an internal sense. This external symbolical [rite] was commanded, because the greatest part of the human race are in external worship, therefore without something external, there would scarcely appertain to them any holy principle; wherefore when they live in love to the Lord, and in charity towards the neighbour, they have still an internal principle appertaining to them, although they do not know that this is the veriest internal principle of worship; thus in their external worship they are confirmed in the goods which are signified by *bread*. A. C. 2165. See also Exposition, verses 50—58.

Verses 49, 50. *Your fathers did eat manna in the wilderness, and are dead*, &c.—By “the manna,” which the sons of Jacob did eat in the wilderness, as to them, inasmuch as they were natural, it meant natural food; but by “the bread which cometh down from heaven,” is meant spiritual food, because from the Lord alone; and since it is from Him alone, in the supreme sense by “bread” is meant Himself, wherefore also He saith, “I am the bread of life;” for it is Divine Good united to Divine Truth, proceeding from the Lord, from which the angels, and likewise men, have spiritual life, wherefore by those words in the spiritual sense is meant, that they

who nourish themselves only naturally from the Word are “dead,” that is, damned, as were the sons of Jacob, which also was signified by their all dying in the wilderness; but they who nourish themselves spiritually from the Word will not be liable to damnation, which is meant by their not dying; hence it is evident that it is not meant not to die, but resurrection into life, because death, if it is not [spiritual] death, is life. *A. E.* 899.

Verses 49, 50, 51, 58. That goods and truths are the genuine food of man, may be manifest, for he who is deprived of them, has not life, but is dead; the kinds of food, with which his soul is fed when he is dead, are delights derived from evils, and the pleasantnesses derived from falses, which are the food of death, also the delights derived from things corporeal, worldly, and natural, which have nothing of life in them; and besides, such a man does not know what spiritual and celestial food is, insomuch that as often as food or bread is named in the Word, he supposes that corporeal food is signified, as in the Lord’s Prayer, when it is said, “Give us this day our daily bread,” he supposes that it means only the diet of the body, and they who extend their ideas further, say that it includes also the other necessaries of the body, as raiment, wealth, and the like; yea, they contend violently that no other food is meant; when yet they see manifestly, that the expressions which go before and which follow, involve only celestial and spiritual things, and that the Lord’s kingdom is treated of; also they may know, that the Word of the Lord is celestial and spiritual; hence and from other like considerations, it may sufficiently appear how corporeal man is at this day, and that like the Jews, he is disposed to apprehend everything which is said in the Word, in a sense that is most gross and material. The Lord Himself teaches clearly what is signified in His Word by meat and bread; by meat where He thus says in John, “Labour not for the *meat* which perisheth, but for the *meat* which endureth to eternal life, which the Son of Man giveth to you,” vi. 27; by bread in the following words, “Your fathers did eat manna in the wilderness, and are dead; this is the bread, which cometh down from heaven, that any one may eat thereof, and not die: I am the living bread, which cometh down from heaven; if any one shall eat of this bread, he shall live for ever,” vi. 49, 50, 51, 58; but there are some at this day, like those who heard these words, who say, “This is a hard saying, who can hear it; and who went backwards and walked no longer with Him,” verses 60, 66, of the same chapter, to whom the Lord said, “The

words which I speak to you are spirit, and are life," verse 63.
A. C. 680.

Verses 50—58. Everything holy in heaven proceeds from the Divine Human of the Lord, and hence everything holy in the church; wherefore lest it should be violated, the Holy Supper was instituted by the Lord, and it is said in express words on the occasion, that the bread there is His flesh, and the wine there is His Blood, thus that it is His Divine Human from which is derived what is holy on the occasion. Amongst the ancients, flesh and blood signified what is properly human, because what is properly human consists of flesh and blood; hence the Lord said to Simon, "Blessed art thou, for flesh and blood hath not revealed it unto thee, but My Father, who is in the heavens," Matt. xvi. 17; the flesh therefore and blood signified by the Bread and Wine in the holy supper, is the proper Human of the Lord; the proper principle itself of the Lord, which He acquired to Himself by His own proper power, is Divine; His proper principle from conception was what He had from Jehovah His Father, and was Jehovah Himself, hence the proper principle, which He acquired to Himself in the Human was divine; this Divine proper principle [or proprium] in the Human is what is called Flesh and Blood; flesh is His Divine Good, blood is the Divine Truth of the Divine Good. The Human of the Lord, after it was glorified or made Divine, cannot be conceived as human, but as Divine Love in a Human Form; and this more than the angels, who, when they appear, as they have been seen by me, appear as of love and charity under a human aspect; for from the Divine Love the Lord made His Human Divine, as by celestial love man is made an angel after death, so that he appears as a form of love and charity under a human aspect, as was said. Hence it is evident that by the Divine Human of the Lord in the celestial sense is signified the Divine Love Itself, which is love towards the universal human race, which it is willing to save, make blessed, and happy, and to appropriate to it His own Divine [principle,] as far as it is capable of being received; this love, and the reciprocal love of man to the Lord, and likewise love towards the neighbour, are what are signified and represented in the Holy Supper, divine celestial love by flesh or bread, and divine spiritual love by blood or wine. From these considerations it may now be manifest, what is meant by eating the Lord's flesh, and by drinking His blood, in the following words: "I am the *living bread* which cometh down from heaven; if any one eat of this bread, he shall live for ever. But the *bread*, which I will give,

is *My flesh* : Verily, verily, I say unto you, *except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you* : he who *eateth My flesh, and drinketh My blood*, hath eternal life ; and I will raise him up in the last day : For *My flesh* is truly meat, and *My blood* is truly drink : he who *eateth My flesh, and drinketh My blood*, abideth in Me, and I in him. This is the bread which cometh down from heaven,” John vi. 50—58 ; inasmuch as by flesh and blood is signified the divine celestial principle and the divine spiritual, which is from the Divine Human of the Lord, as was said, or what is the same thing, the Divine Good and Divine Truth of His Love, by eating and drinking is signified to appropriate those principles to one’s self, which appropriation is effected by the life of love and charity, which also is the life of faith. *A. C.* 4735.

That the flesh of the Lord is the Divine Good of His Divine Love, and that His blood is the Divine Truth proceeding from His Divine Good, may be manifest from this consideration, that those principles are what nourish the spiritual life of man ; hence also it is said, “*My flesh is truly meat, and my blood is truly drink* ;” and likewise, “*This is the bread which cometh down from heaven* ;” and whereas man by love and faith is conjoined with the Lord, therefore also it is said, “*He who eateth My flesh, and drinketh My blood*,” abideth in me and I in him. But as was said above, they alone comprehend this word, who can think above the sensual things of the body ; especially they who are in faith and in love to the Lord ; for these are elevated by the Lord from the life of the sensual principles of the body towards the life of their spirit, thus from the light of the world into the light of heaven, in which light material things, which are in the thought from the body, disappear. *A. C.* 9127.

That the flesh of the Lord is Divine Good, and the blood Divine Truth, both from Himself, may be manifest from this consideration, that those are the things which nourish the soul ; hence it is said, “*My flesh is truly meat, and My blood is truly drink* ;” and whereas man by Divine Good and Truth is conjoined to the Lord, therefore also it is said, “*Whoso eateth My flesh and drinketh My blood hath eternal life*,” and likewise “*dwelleth in Me and I in him*.” The reason why the Lord so spake, viz. why He named His flesh and His blood, and not His Divine Good and His Divine Truth, is, that the sense of the letter of the Word might consist of such things as correspond to the spiritual things in which the angels are principled ; hence the conjunction of the men of the

church by the Word with the angels, which otherwise would not have place. Inasmuch as “blood” signifies the Divine Truth proceeding from the Lord, and conjunction with the Lord is effected through its reception by man, therefore it is called “The blood of the covenant,” for covenant signifies conjunction. *A. E.* 329.

That “flesh” is the Proprium of the Divine Human of the Lord, which is the Divine Good of the Divine Love, is very manifest, and it is that which in the Holy Supper is called “body;” and whereas bread and wine signify the same thing with flesh and blood, bread Divine Good, and wine Divine Truth, therefore the former were commanded instead of the latter. Divine good from the Lord was also signified by the flesh of the sacrifices, which Aaron, his sons, and they who sacrificed, and others who were clean, were to eat. *A. E.* 1082.

That they come worthily to the Holy Supper, who are principled in faith to the Lord, and in charity towards their neighbour; and that the truths of faith establish the presence of the Lord, and the goods of charity together with faith conjunction, has been above demonstrated in several chapters; from which considerations it follows that they who come worthily to the Holy Supper, are conjoined to the Lord, and that they who are conjoined to the Lord are in Him, and He in them. That this effect has place with those who come worthily, the Lord Himself declares in John, in these words, “Whoso eateth My flesh, and drinketh My blood, dwelleth in me and I in him,” vi. 56; that this is conjunction with the Lord He teaches also in another place, where He says, “Abide in Me, and I in you; he that abideth in Me, and I in him, the same bringeth forth much fruit,” John xv. 4, 5. What else is conjunction with the Lord, but to be amongst those who are in His body, and they make His body, who believe in Him, and do His will; His will is the exercise of charity according to the truths of faith. *T. C. R.* 725.

Verse 61. *Doth this offend you?*—The Lord’s Essential Human [principle] is what excites enmity; that this would be an offence and scandal is declared throughout the Word. *A. C.* 3488.

Verse 62. *If then ye shall see the Son of Man ascend up where He was before?*—That these words have reference to the Lord’s perfect union with the Father, is evident from those passages where the Lord speaks of His coming forth from the Father, and coming into the world, and of His again going to the Father, for by coming forth from the

Father is to be understood, that the DIVINE ITSELF assumed the Human; by coming into the world, is to be understood that He was as a man, and by going to the Father, that He united the Human Essence to the Divine Essence. This was understood by those words which the Lord spake in John, "If ye shall see the Son of Man ascending where He was before;" and again, "Jesus knew that the Father had given all things into His hands, and that He came forth from God, and went to God;" therefore He says to His disciples, "Yet a little while I am with you, whither I go ye cannot come," John xiii. 33; again, "I came forth from the Father, and am come into the world, again I leave the world, and go to the Father," xvi. 28, where to "go to the Father" denotes to unite the Human Essence to the Divine Essence. *A. C.* 3736. See also Exposition, chap. i. 51; iii. 34.

Verse 63. *It is the spirit that maketh alive, the flesh profiteth nothing, &c.*—In the Word, spirit is opposed to flesh, since by "spirit" is signified life from the Lord, and by "flesh" life from man, as in John, "It is the spirit which maketh alive, the flesh profiteth nothing; the words which I speak unto you are spirit, and are life;" hence it is manifest that "spirit" is life from the Lord, which is the life of love and of faith in Him from Him, and that "flesh" is life from man, thus his proprium [or self-hood;] on this ground it is said, "the flesh profiteth nothing." *A. C.* 10,283.

Inasmuch as "flesh" signifies the proprium [or self-hood] in both senses, in the supreme sense the Divine Proprium of the Lord, which is His Divine Human, thus the good of His love towards the universal human race, hence "flesh," in the sense which relates to man, denotes the proprium vivified by the Lord's Proprium, that is, the Proprium of the Lord with man, thus the good of love to Him; but in the opposite sense flesh denotes the proprium of man, thus the evil of self-love, and hence the lusts or concupiscences of that love, for the life of the flesh, which is proper to the body, is nothing but the pleasure of the senses, the delight of appetites, and concupiscence. *A. C.* 8409.

The words which I speak to you are spirit and are life.—He who believes that the Holy Divine [principle,] which is in the Word, lies no deeper hid than in the sense which appears in the letter, discovers no holiness from any other source than from the belief that all things of the Word are divinely inspired, and that there are inexplicable arcana contained in it which are known only to God; but they, who are not in this belief, despise the Word merely on account of its

style, which is to appearance more humble than the style which is applied to the temper of the world, such as is adopted by the generality of ancient and modern writers. But let them know that a Holy Divine [principle] lies concealed in all and singular things of the Word, yet that it consists in this, that all and singular things treat of the Lord, of His kingdom and church, which things are most holy, because they are divine things from the Lord, in which thus there is eternal life, according to the Lord's words in John, "The words which I speak unto you are spirit and are life," vi. 63; but those most holy divine things appear evident before the angels in heaven, because the angels do not apprehend the Word naturally according to the literal sense, but spiritually according to the internal sense; men also would apprehend the Word according to this latter sense, if they lived an angelic life, viz. the life of faith and of love. The things contained in the internal sense of the Word are nothing else than what the genuine doctrine of the church teaches, viz. the Lord, faith in Him, love to Him, and the love of the good which is from Him, which love is charity towards the neighbour. They who live this life are enlightened by the Lord, and see the holy things of the Word, which in no case are seen by others. *A. C. 9086.*

The reason why the Word in its literal sense is in its fulness, in its sanctity, and in its power, is, because the two prior or interior senses, which are called spiritual and celestial, are together in the natural sense, which is the sense of the letter; but in what manner they are together, shall be briefly explained. There is given in heaven and in the world successive order and simultaneous order. In successive order one thing succeeds and follows another from highest principles even to lowest; but in simultaneous order one thing is near another from inmost principles even to outermost. Successive order is as a pillar with steps from the top to the bottom; but simultaneous order is as a work cohering with circumferences from the centre to the surface. It shall now be shewn in what manner successive order becomes in the ultimate simultaneous order; the manner is this: the highest principles of successive order become the inmost of simultaneous order, and the lowest principles of successive order become the outermost of simultaneous order, comparatively as a column of steps when subsiding becomes a body cohering in a plane. Thus what is simultaneous is formed from what is successive, and this in all and singular things of the natural world, and in all and singular things of the spiritual

world, for in both worlds throughout there is a first, a middle, and a last, and the first by [or through] the middle tends and verges to its last. Thus in regard to the Word, what is celestial, what is spiritual, and what is natural, proceed from the Lord in successive order, and in the last [or ultimate] are in simultaneous order; thus the celestial and spiritual senses of the Word are together in its natural sense. When this is comprehended, it may be seen in what manner the natural sense of the Word, which is the sense of its letter, is the basis, the continent and firmament of its spiritual and celestial senses; also in what manner Divine Good and Divine Truth in the sense of the letter of the Word is in its *fulness*, in its *sanctity*, and in its *power*. From these considerations it may be manifest, that the Word is the very Word itself in the sense of its letter, for inwardly in this sense there is "spirit" and "life," the spiritual sense being its "spirit," and the celestial sense its "life." This is what the Lord says, "The words which I speak unto you are spirit and are life," John vi. 63. *S. S.* 37, 38, 39.

The Divine Love and the Divine Wisdom in the Word are meant by justice and judgment, the Divine Love by justice, and the Divine Wisdom by judgment, wherefore in the Word justice and judgment are predicated of God. The like is meant by light and life in John, "In Him was life, and the life was the light of men," i. 4, where by life is meant the Divine Love of the Lord, and by light His Divine Wisdom. The like is also meant by life and spirit in John, "Jesus said, The words which I speak unto you are spirit and are life," vi. 63. *D. L. W.* 38. See also *T. C. R.* 214.

Verse 64. *Who believe not.*—See Exposition, verses 35, 36, 40; and chap. i. 12, 13, 14; iv. 39, 41.

Verse 69. *We have believed and known that thou art the Christ, the Son of the living God.*—There is only one true faith, and it is directed towards the Lord God the Saviour, Jesus Christ, and it abides with those who believe Him to be the Son of God, the God of heaven and earth, and "one" with the Father. The ground and reason why there is only one true faith, is, because faith is truth, and truth cannot be broken and cut asunder so that one part may look to the left hand, and another to the right, and yet remain truth. Faith, in a general view, consists of innumerable truths, being their complex; but those innumerable truths constitute as it were one body, the several members of which body are formed of various truths; thus some truths form the members that are dependent on the breast, as the arms and hands; some again

which are dependent on the loins, as the legs and feet ; but interior truths form the head, and the truths proximately proceeding thence, form the sensories in the face. The reason why interior truths form the head is, because the term *interior* implies also what is *superior* ; for in the spiritual world whatever is interior is also superior, which is the case with the three heavens. The soul or life of this body, and of all its members, is the Lord God the Saviour ; hence it is that the church is called by Paul the “body of Christ,” and that all who belong to the church, according to the states of their charity and faith, constitute its members. That there is only one true faith, is likewise taught by Paul, Eph. iv. 4, 5, 6, 11, 12, 13. The reason why a true faith abides with those who believe the Lord to be the Son of God, is, because they also believe Him to be God, and faith is not faith unless it be directed towards God. That this characteristic of faith is the chief of all the truths that enter into its composition, is evident from the Lord’s words to Peter, when he said, “Thou art the Christ, the Son of the living God, Blessed art thou, Simon, &c.” That this truth is the primary or chief of all, and like a diadem on the head, and a sceptre in the hand of the body of Christ, is plain from the Lord’s declarations, that upon “this rock” He would build His church, and that the gates of hell should not prevail against it, &c. *T. C. R.* 397. See also *Exposition*, chap. xiv. 7.

No other idea is at present entertained in the church than that the Son of God is a second person of the Godhead, distinct from the person of the Father ; whence has arisen the belief that the Son of God was born from eternity. In consequence of the general prevalence of this notion, and of its relating to God, no liberty is allowed, in thinking about it, to make use of the understanding, not even so far as to ask, What can be meant by being born from eternity ? For who-soever, when he thinks of it, at all exercises his understanding, must be led to say within himself, It is quite above my comprehension ; but still I say it because others say it, and I believe it because others believe it.

Be it known, then, that there is no Son from eternity ; and yet that the Lord is from eternity. But when it is known what is implied by the term “Lord,” and what by the term “Son,” then it will be possible, and not before, to think with understanding of a Triune God.

That the Humanity of the Lord, conceived of Jehovah as a Father, and born of the Virgin Mary, is what is called the Son of God, manifestly appears from Luke i. 26—35. It is

there said, “Thou shalt conceive and bring forth a Son, He shall be great and shall be called the SON OF THE HIGHEST. That *Holy* thing which shall be born of thee shall be called THE SON OF GOD:” whence it is evident that the Humanity conceived of God and born of the Virgin Mary, is what is called the Son of God. So in Isaiah vii. 14; ix. 6; Matt. i. 22, 23. *D. Lord*, 19. See also Exposition, chap. i. 37, 41.

It was shewn above, that a saving faith is a faith directed towards the Lord God the Saviour Jesus Christ. But it may be asked, What is the first requisite of a faith directed towards Jesus Christ? I answer, It is an *acknowledgment* that He is the SON OF GOD. This first requisite of faith was that which the Lord, when He came into the world, revealed and announced; for unless mankind had first acknowledged that He was the Son of God, and thus GOD OF GOD, in vain would He Himself, and His apostles after Him have preached faith in Him. *T. C. R.* 342.

Veres 70, 71. *Have not I chosen you twelve*, &c.—That twelve signify all things appertaining to faith, has been heretofore unknown to the world, nevertheless this is the constant signification of *twelve*, wheresoever that number occurs in the Word, whether in the historical or prophetical parts. Nothing else is signified by the twelve sons of Jacob, and hence by the twelve tribes which took their names from them; in like manner by the twelve disciples of the Lord. *A. C.* 2089.

The twelve disciples of the Lord represented the church as to the all of faith and charity in one complex; Peter, James, and John, represented faith, charity, and the goods of charity, in their order. *L. J.* 39.

And one of you is a devil, &c.—By “devils” are signified those who are in evils as to life, and by “Satan” those who are in falses as to doctrine, or in false principles of faith. *A. E.* 1252, 1267.

A devil.—Judas Iscariot is called by the Lord a “devil,” John vi. 70; and it is said, that “The devil put into his heart,” John xiii. 2; and that “after he had taken the sop Satan entered into him,” John xiii. 27; Luke xxii. 3; the reason why it is so said, is, because by Judas Iscariot were represented the Jews, who, in consequence of being principled in falses derived from evil, are from evil called “the devil,” and from falses “Satan;” wherefore it is said, that “The devil put into his heart,” for to put into the heart denotes into the love which is of his will, and that “Satan,” when he had taken the sop, entered into him, for to enter into him with the sop denotes

into the belly, and to enter into the belly denotes into the thought, and falses derived from evil are of the thought. *A. E.* 740. See also *A. C.* 4751.

It is altogether unknown in the Christian world, that heaven and hell, or angels and devils, are from mankind, for it is supposed that angels were created such at the beginning, and that heaven was formed of them ; it is also the common opinion, that the devil or Satan was an angel of light, but in consequence of his rebelling, he was cast down with his crew, and that hence came hell. The angels are greatly astonished that such a faith obtains at this day amongst Christians, and still more, that they know nothing at all concerning heaven, when yet it is a primary object of doctrine in the church ; and whereas such ignorance prevails, they are rejoiced in heart, that it has pleased the Lord at this time to reveal to men many things concerning heaven and also concerning hell, and thereby as much as possible to dissipate the thick darkness which daily increases, in consequence of the church having come to its end : wherefore it is their desire that I would declare from them, that there is not in the universal heaven a single angel that was created such at first, nor a single devil in all hell that had been created an angel of light, and was afterwards cast out of heaven, but that all, both in heaven and hell, are from the human race ; in heaven such as had lived in the world in heavenly love and faith, and in hell such as had lived in hellish love and faith ; and that hell in its whole complex, or collectively, is called the devil and Satan.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER VI.

Verse 2. *And much multitude followed him, &c.*—In the common version of the New Testament, what is here rendered “much” is called “great ;” but it is to be noted, that in the original Greek the term is *πολὺς*, which properly signifies “much,” whereas the term “great” is uniformly expressed by the term *μεγάς*. It deserves further to be considered that these two terms, *πολὺς* and *μεγάς*, or “much” and “great,” involve in them distinct spiritual ideas, *μεγάς*, or “great,” having always relation to the principle of “good,” whilst *πολὺς*, or “much,” has relation to the principle of “truth.”

Verse 35. *He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst.*—A distinction is here made between “coming to” and “believing in,” because “coming to” has relation to the *will* or *love*, since every man, according to the spiritual idea, advances towards an object, or recedes from it, in proportion as the object affects his ruling will or love, whereas “believing in” has reference to the *understanding* or *wisdom*, all belief being grounded in the knowledge and acknowledgment of truth in that principle of the human mind.

Verses 53, 54. *Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. He that eateth My flesh, and drinketh My blood, hath eternal life.*—It is remarkable that in the original Greek two distinct terms are here used to express the act of “eating;” for when the blessed Jesus says, “Except ye eat the flesh of the Son of Man,” &c., He applies the term *φαγτε*, to express “ye eat,” whereas when he says, “He that eateth My flesh,” &c., He applies the term *τρωγων*, to express “he that eateth.” The same distinction occurs again at verse 58, where it is written, “This is the bread that came down from heaven, not as your fathers did eat manna in the wilderness, and are dead; he that eateth of this bread shall live for ever;” for in speaking of “the fathers eating manna in the wilderness,” the term “eating” is expressed in the original by *εφαγον*, but in speaking of “him that eateth of this bread,” the term *τρωγων* is used. Hence it should appear that the act of *spiritual eating* is of two kinds, or degrees, one *interior*, and the other *exterior*, and that the former is expressed by *τρωγω*, and the latter by *φαγω*. Thus one man, in reading the Holy Word, may receive from it more interior nourishment than another, because he may feed on the bread of celestial love, or love to the Lord, whilst another receives more exterior nourishment, by feeding only on the bread of spiritual love, which is love to his neighbour.—Quere, whether this is not the case also in regard to *corporeal eating*, so that although two different persons shall eat the same food, yet one shall derive from it a more interior nourishment than the other, and this according to the state and temper of mind in which he eats?

Verse 66. *From this [time] many of His disciples went back, &c.*—What is here rendered “back,” is expressed in the original Greek by *εις τα οπισω*, which literally means *to things behind*, or, according to the spiritual idea, *to external things*, thus teaching the edifying lesson, that the love of external things, such as relate to the world and the body,

is a motive with many for no longer following the Blessed Jesus in the regeneration, or in pursuit of the internal things of His everlasting kingdom.

Verse 69. *And we have believed and known, that thou art the Christ, &c.*—Two terms, *believing* and *knowing*, are here applied by Simon Peter to express his attachment, and that of the rest of the apostles, to their Divine Lord, the former having relation to the manner in which their understandings were affected towards Him, and the latter having relation to the manner in which their wills were affected, thus both united denoting a full and complete attachment, grounded in the union of faith and love.

JOHN.

CHAPTER VII.

CHAPTER VII.

THE INTERNAL SENSE.

1. AND after these things Jesus walked in Galilee, for He was not willing to walk in Judea, because the Jews sought to kill Him.

2. But the feast of the Jews, [the feast] of tabernacles, was nigh.

3. His brethren then said unto Him, Depart hence, and go into Judea, that Thy disciples may see Thy works which Thou doest.

4. For no one doeth any thing in secret, and himself seeketh to be in public: if Thou doest these things, shew Thyself to the world.

5. For neither did His brethren believe in Him.

6. Then saith Jesus unto them, My time is not yet come, but your time is always ready.

THAT the **LORD** has more delight in instructing the Gentiles, who are in the good of ignorance, than in instructing those of the perverted church, who are principled in self-love, because the love of the latter is opposed to His love. (Verse 1.)

For the **LORD** is always seeking the implantation of good in truth, and thus the liberation of the church from evil. (Verse 2.)

Nevertheless He is tempted by the affections of the natural man to make an external display of His Omnipotence, by which both they who are of the church, and they who are not of the church, might be led to acknowledge Him, (Verses 3, 4.)

But this suggestion is not influenced by Divine Truth, which teaches, that the state of the **LORD**, when He was in the world, differed from that of natural men, because He was always advancing, as to His Humanity, towards union with the Divine Good

7. The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil.

8. Go ye up to this feast; I go not up yet unto this feast, for My time is not yet fulfilled.

9. When He had said these things unto them, He remained in Galilee.

10. But when His brethren were gone up, then He Himself also went up to the feast, not openly, but as in secret.

11. Then the Jews sought Him at the feast, and said, Where is He?

12. And there was much murmuring amongst the multitudes concerning Him; for some said, He is a good [man]; but others said, Nay, but He deceiveth the multitude.

13. Howbeit no one spake freely about Him, for fear of the Jews.

14. But about the midst of the feast, Jesus went up into the temple, and taught.

in Himself, whereas natural men are in the present possession of their good. (Verses 5, 6.)

And therefore natural men are not sensible of opposition from the powers of evil, whereas the **LORD**, as to His Humanity, felt the whole weight of that opposition, in consequence of making those powers manifest. (Verse 7.)

On which account natural men are enjoined the use of representative worship, but not so the **LORD**, since the glorification of His Humanity is the end of all representations, and therefore He remains with those who receive Him according to that end. (Verses 8, 9.)

At the same time He interiorly is in the good of that representative worship, which relates to the implantation of good in truth, and thus to the glorification of His Humanity, but not exteriorly. (Verse 10.)

By which means He excites inquiry in the church concerning Himself, which inquiry leads some to justify Him, and some to condemn Him, yet all are afraid to speak their sentiments, being over-awed by public opinion. (Verses 11, 12, 13.)

That from Divine Good, and consequent elevation into the light of Divine Truth, the

15. And the Jews wondered, saying, How knoweth this [man] letters, having never learned?

16. Jesus answered them, and said, My doctrine is not Mine, but His that sent Me.

17. If any one will do His will, he shall know of the doctrine, whether it be of God, or whether I speak from Myself.

18. He that speaketh from himself seeketh his own glory, but he that seeketh the glory of Him that sent Him, the same is true, and injustice is not in Him.

19. Did not Moses give you the law, and none of you doeth the law? Why seek ye to kill me?

20. The multitude answered and said, Thou hast a devil; who seeketh to kill Thee?

21. Jesus answered and said unto them, I have done one work, and ye all wonder.

22. Moses gave you circumcision, (not that it is of Moses, but of the fathers) and on the sabbath ye circumcise a man.

23. If a man on the sabbath receive circumcision, that the law of Moses should not be broken, are ye angry at

LORD gives instruction. (Verse 14.)

The interior source of which instruction cannot be apprehended by the natural man. (Verse 15.)

Until he is taught, that the truth proceeding from the LORD's HUMANITY is not of the HUMANITY only, but of the Divine Good dwelling in it, and one with it. (Verse 16.)

And that therefore all, who live in conformity with that Good, will be instructed as to the origin of Truth. (Verse 17.)

Since self-love always gives birth to false principles, whilst divine and heavenly love gives birth to principles of truth and justice. (Verse 18.)

Hence comes the DIVINE WORD, which still is not obeyed, and therefore the LORD in His DIVINE HUMANITY is rejected, and His operation imputed to infernal agency, whilst they who reject Him are not aware of the crime which they are committing. (Verse 19, 20.)

Therefore they are taught, that since the LORD in His DIVINE HUMANITY had manifested, by their own confession, an operation more than human; and since on this account the Word, both in the Israelitish church, and in the ancient church, required purification from unclean loves, which requirement they fulfilled, as to its external re-

Me because I have made a man altogether sound on the sabbath?

24. Judge not according to appearance, but judge the just judgment.

25. Then said some of them of Jerusalem, Is not this He whom they seek to kill?

26. But lo! He speaketh freely, and they say nothing unto Him. Do the rulers know truly that this is truly the Christ?

27. But we know this [man] whence He is, but when the Christ cometh, no one knows whence He is.

28. Then cried Jesus in the temple teaching, and saying, Ye both know Me, and ye know whence I am; and I am not come of Myself, but He that sent Me is true, whom ye know not.

29. But I know Him, because I am from Him, and He hath sent Me.

30. Then they sought to lay hold of Him, but no one laid the hand upon Him, because His hour was not yet come.

presentation, therefore out of regard to the Word, they ought not to oppose that Humanity in its purpose of communicating spirituallife, which was represented by the sabbath. (Verses 21—23.)

Neither ought they to form their judgment from truth alone, but from truth in conjunction with its good. (Verse 24.)

That the opposition of the perverted church to the LORD in His DIVINE HUMANITY, was known to those who were principled in the doctrine of Truth, and who thus, seeing the power of the Divine Truth over its adversaries, are led to inquire how far they, who are principled in knowledges, believe in that Humanity. (Verses 25, 26.)

Yet they are perplexed about the origin of that Humanity, because they could not discern His Divinity. (Verse 27.)

Therefore they are taught that the Humanity was known, and also its origin, since it is not self-derived, but from the invisible and unknown Divinity. (Verse 28.)

Yet the Humanity knows the Divinity because it proceeds from the Divinity. (Verse 29.)

That this doctrine excites violent opposition in will, but not in act, being restrained for the present by the LORD's Divine Providence. (Verse 30.)

31. And many of the multitude believed in Him, and said, when Christ cometh, will He do greater miracles [signs] than these which this [man] hath done?

32. The Pharisees heard that the multitude murmured these things concerning Him; and the Pharisees and the chief priests sent officers to lay hold of Him.

33. Then Jesus said unto them, Yet a little while I am with you, and I go unto Him that sent Me.

34. Ye shall seek Me, and shall not find; and where I am, ye cannot come.

35. Then said the Jews among themselves, Whither is He about to go, that we shall not find Him? Is He about to go to the dispersed among the Greeks, and teach the Greeks?

36. What word is this which He said, Ye shall seek Me, and shall not find, and where I am, ye cannot come?

37. But in the last day, the great [day] of the feast, Jesus stood and cried, saying, If any one thirst, let him come to Me, and drink.

38. He that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39. But this said he of the Spirit, which they that believe in Him were about to receive;

Nevertheless, with those who are principled in truth, it excites faith in the LORD's Humanity, the operation of which Humanity is exalted by them above every other operation. (Verse 31.)

But this faith so excited tends only to increase the spirit of opposition amongst those of the perverted church, who are principled in self-love, and therefore they are taught, that the LORD's Humanity will certainly be united with His Divinity, on which occasion He cannot be approached by those who merely speculate about Him, because they are destitute of the love and life in which He dwells. (Verses 32—34.)

Still they who are principled in self-love are not able to comprehend what is meant by the union of the LORD's Humanity with His Divinity. (Verses 35, 36.)

Therefore they are further instructed, that if they are desirous of attaining the knowledge of truth, they must receive from the LORD in His DIVINE HUMANITY the truths of doctrine and their faith, since hence comes spiritual intelligence of Divine Truth from the LORD, inasmuch as to impart such intelligence is the great purpose of the glorifica-

for the Holy Spirit was not yet, because Jesus was not yet glorified.

tion of the LORD's Humanity. (Verses 37—39.)

For spiritual intelligence of Divine Truth cannot be given but from Divinity and Humanity united in the one Divine Person of the Lord. (Verse 39, latter part.)

That in consequence of this instruction, they, who are principled in truth, are led to acknowledge the LORD's Humanity as the all of Doctrine, and the all of Truth, whilst others are perplexed about the Divine origin of that Humanity as taught in the Word, (Verses 40—43.)

40. Many of the multitude therefore hearing the Word, said, This is truly the Prophet.

41. Others said, This is the Christ; but others said, Doth Christ come out of Galilee?

42. Hath not the Scripture said, that Christ cometh out of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a schism among the multitude, because of Him.

44. But some of them were desirous to apprehend Him, but no one laid hands upon Him.

Hence inclination is inwardly cherished to do violence to that Humanity, but the power to do it is checked. (Verse 44.)

45. Then the officers came to the chief priests and Pharisees, and they said to them, Why have ye not brought Him?

And on inquiry how it was checked, it is discovered, that the truth proceeding from that Humanity was more than human, so that the simple could not resist it. (Verses 45, 46.)

46. The officers answered, Never man spake like this Man.

Therefore they, who are blinded by self-love, and who fancy themselves qualified by their superior learning to decide on what is true, or otherwise, condemn the simple as ignorant of the truth. (Verses 47—49.)

47. Then the Pharisees answered them, Are ye also deceived?

48. Have any of the rulers or of the Pharisees believed in Him?

49. But this multitude, who know not the law, are cursed.

50. Nicodemus saith to

Yet their own learning sug-

them, he that came to Him by night, being one of them ;

51. Doth our law judge a man, unless it first hear him, and knoweth what he doeth ?

52. They answered and said unto him, Art thou also of Galilee ? Search and look ; for out of Galilee ariseth no prophet.

53. And every one went to his own house.

gests the consideration that no one ought to be condemned, until it be first known whether he be guilty, and what his guilt is. (Verses 50, 51.)

But this consideration is over-ruled, as not applicable to the **Lord's** Humanity and the doctrine which He taught, since no teacher of truth can be born out of the church, therefore all abide in their own ruling love and persuasions. (Verses 52, 53.)

EXPOSITION.

CHAPTER VII.

VERSE 1. *Jesus.*—See Exposition, chap. i. 37.

Verses 1, 9, 52. *In Galilee.*—See Exposition, chap. ii. 1—12.

Verses 2, 8, 10, 11; 14, 37. *But the feast of tabernacles was nigh, &c.*—Three feasts were instituted in the Jewish church, on account of the liberation of man from damnation, thus on account of regeneration, for by regeneration man is liberated from hell, and is introduced into heaven, wherefore the first feast, which was called the “feast of unleavened bread,” signifies purification from falses ; the second feast signifies the implantation of truth in good, and the third feast the implantation of good ; for during man’s regeneration, he is first purified from the falses which are derived from the evil of self love and the love of the world, which is effected by being instructed concerning evil, concerning hell, and concerning damnation, also concerning good, concerning heaven, and concerning eternal happiness ; and by thus suffering himself to be withheld from doing, willing, and thinking evils. When the ground is thus prepared, then the truths of faith are inseminated, for they are not before received ; but the truths

which are inseminated must be implanted in good, since they have no ground in any other principle, neither can they fix root in any other principle; they are implanted in good, when man wills the truth, loves it, and does it; this state of regeneration or of liberation from damnation is signified by the feast, which is called the "feast of harvest of first fruits of works;" for harvest signifies truths producing good. When truths are implanted in good, then man is no longer led of the Lord by truths, but by good, which is effected when he wills good and does good from the affection of love, that is, from charity; this state of the regeneration or of liberation from damnation is signified by the third feast, which is called the "feast of gathering together." These three feasts were also called the "feast of the passover, the feast of weeks, and the feast of tabernacles," concerning which see Exod. xxxiv. 18—23; Levit. xxiii. 1 to the end; Deut. xvi. 1 to the end. Similar things to those represented by these three feasts were represented by the bringing forth of the sons of Israel out of the land of Egypt, by their introduction into the land of Canaan, and by habitation there. For by the bringing forth of the sons of Israel out of the land of Egypt, the like was represented as by the first feast, which was named the passover. The bringing forth of the sons of Israel, on account of which that feast was instituted, signified the liberation of those who were of the spiritual church from the falses whereby they were infested. But by the introduction of the sons of Israel into the land of Canaan, a like thing was represented as by the second feast, which was called the "feast of the first fruits of works," and also the "the feast of weeks," viz., the implantation of truth in good; for the land of Canaan denotes the church as to good, thus the good of the church; and the sons of Israel, abstractedly from persons, are spiritual truths. The like also was represented by the habitation of the sons of Israel in the land of Canaan, as by the third feast, which was called the "feast of the gathering together of the fruits of the earth, and of the gathering together out of the threshing-floor and the wine-press, also the feast of tabernacles," viz., the implantation of good, and thereby life in heaven. From these considerations it is now evident why three feasts were instituted, viz., that it was on account of the bringing forth of the human race, who are willing to receive new life from the Lord, out of hell, and their introduction into heaven; and this the Lord effected by His coming into the world. *A. C. 9294.* See also Exposition, chap. ii. 8; v. 1.

Verse 3. *Go into Judea.*—That Judea, in the internal sense

of the Word, does not signify Judea, may appear from several passages in the Word. In the Word it is not so often named Judea, but the land of Judah, and by the land of Judah, as by the land of Canaan, is signified the Lord's kingdom, consequently also the church, for the church is the Lord's kingdom in the earth. *A. C.* 3654.

In the opposite sense, as in Matt. xxiv. 16, Judea signifies the church vastated. *A. C.* 795.

Thy disciples.—See Exposition, chap. i. 37.

Verse 5. *Believe in Him.*—See Exposition, chap. i. 12—14; iv. 39; vi. 35, 36, 40.

Verse 7. *The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil.*—From these words it is evident that they who are against the good of charity, are against the Lord, or what is the same thing, that they who are in evil hate the light, neither come to the light. *A. C.* 2349.

From the above words it is evident, that works are what save man, and what condemn man, viz., that good works save, and that evil works condemn; for in works is the will-principle of man; he who wills good does good, but he who does not do good, howsoever he may say that he wills good, still he does not will it when he does not do it; it is as if he should say, I will it but I do not will it; and whereas the will itself is in works, and charity is of the will, and faith is of charity, it is evident what of will, or what of charity and faith appertains to man, when he does not do good works, and especially when he does the contrary, viz. evil works. *A. C.* 3934. See also Exposition, chap. iii. 21; vi. 28, 29.

Verse 12. *The multitudes.*—See Exposition, chap. vi. 2.

Verse 16. *My doctrine, &c.*—The Lord, who is the God of heaven and earth, spake the Word by Moses and the Prophets, consequently, it must be Divine Truth; for what Jehovah the Lord Himself speaks can be nothing else. The Lord the Saviour, who is the same with Jehovah, spake the Word written by the evangelists, many parts from His own mouth, and the rest from the Spirit of His mouth, which is the Holy Spirit, by His twelve apostles. Hence it is, as He Himself declares, that in His Words there is “Spirit” and “Life,” and that He is “the Light” which enlightens, and that He is “the Truth.” That the Lord, during His abode in the world, spake by correspondences, and thus both spiritually and naturally at the same time, may appear from His parables, in every word of which there is a spiritual sense contained. *T. C. R.* 190, 199.

Verses 16, 18, 28, 29, 33. *His that sent me*, &c.—That the Lord as to the Divine Human [principle] is called “angel,” or the “sent,” is manifest from several passages in the New Testament, where the Lord says that He was “sent” by the Father; and to be “sent” signifies to proceed, and “sent” in the Hebrew tongue signifies an angel. *A. C.* 6831. See also Exposition, chap. iii. 34; v. 25, 30; xvi, 28.

Verse 17. *If any one will do His will, he shall know of the doctrine*, &c.—Inasmuch as the essential DIVINE, from which are all things, is Divine Love, therefore “Will” also, when predicated of the Lord, denotes the Divine Love, for what love itself wills, is the *good* of love; the True, which is called the truth of faith, being only a medium that good may exist, and that afterwards it may exist from good. From this origin there is with man a will and an understanding; the will is the receptacle of the good of love, and the understanding is the receptacle of the truth of faith pertaining to him; the understanding is the medium by which the will may be reformed, and by which afterwards the will may appear in form such as it is by the understanding. Hence also it is evident that the will is the *esse* of the man’s life, and the understanding is the *existere* of life thence derived. Inasmuch as the will of man is his love, and the Will of God is His Divine love, it is plain what is understood in the spiritual sense by doing the will of God, and the will of the Father, viz., that it is to love God above all things, and our neighbour as ourselves. And inasmuch as to love is to will, so likewise it is to *do*, for what a man loves that he wills, and what he wills he also does. By doing the will of God is understood to do His precepts, or to live according to them from the affection of love or charity. The will of the Lord is called His “good pleasure” in the Old Testament, and in like manner signifies the Divine Love; and to do His good pleasure, or His will, signifies to love God and our neighbour, thus to live according to the precepts of the Lord. *A. E.* 295.

The truths of the literal sense of the Word are, in some cases, not naked truths, but only appearances of truth, and are like similitudes and comparisons taken from such things as are in nature, and thus accommodated to the apprehension of simple minds and of children; but whereas they are at the same time correspondences, therefore they are the receptacles and abodes of genuine truth, and are the containing vessels, in like manner as a crystalline cup contains excellent wine, or as a silver dish contains rich meats. Since the Word in its literal sense is of such a nature, it follows of consequence that

they who are principled in divine truths, and in a belief that the Word in its internal parts is divine and holy, see divine truths in natural light whilst they read the Word in a state of illustration from the Lord, and more especially if they believe that the Word is of such a nature by virtue of its spiritual and celestial sense ; for the light of heaven, in which the spiritual sense of the Word is, descends by influx into the natural light in which the literal sense of the Word is, and illuminates the intellectual principle of man, which is called his rational principle, and makes him see and acknowledge divine truths, both where they are manifest and where they lie concealed. *T. C. R.* 215.

Verse 18. *The glory, &c.*—The glory of the Lord, and the glory of God, denote Divine Truth ; the glory of men denotes what is false. *A.C.* 9429. See also Exposition, chap. i. 14; xi. 40.

Verse 19. *The law, &c.*—It is a known thing that the Decalogue in the Word is, in the way of eminence, called the LAW, because it contains all things which are of doctrine and of life ; for it not only contains all things which respect God, but also all things which respect man. It is also known, that all things of doctrine and of life have reference to love to God, and love towards the neighbour, all things of which loves are contained in the Decalogue. That the whole Word teaches nothing else, is manifest from the words of the Lord in Matt. xxii. 35—37, where “the law and the prophets” signify the whole Word. *A. C.* 9050.

Verses 22, 23. *Gave you circumcision, &c.*—The primary rite which distinguished the Israelitish church from the other Asiatic churches, and afterwards from the Christian, was circumcision ; and since all the ordinances of the Israelitish church, which were external, were figures of all things of the Christian church, which are internal, hence the primary sign of that church was inwardly similar to the sign of the Christian church ; for circumcision signified the rejection of the lusts of the flesh, and consequently, purification from evils ; and the same is also signified by baptism. Hence it is evident that baptism was instituted in the place of circumcision, to the end that the Christian church might be distinguished from the Jewish, and that it might be more readily known to be an internal church ; and this is known by the uses of baptism. Baptism was instituted in the place of circumcision, because the circumcision of the flesh represented the circumcision of the heart, which also signifies purification from evils ; for evils of every kind arise from the flesh, and the foreskin signifies its polluted loves. *T. C. R.* 674, 675.

Verse 23. *On the sabbath, &c.*—By “Remember the sabbath day,” &c., in the natural sense, is meant, that six days were for man and his labours, and the seventh for the Lord, and for man’s rest in dependence on Him; for the word “sabbath,” in the original tongue, signifies rest. The sabbath among the children of Israel was the sanctity of sanctities, because it represented the Lord; the six days being significative of His labours, and combats with the hells, and the seventh of His victory over them, and of the rest which He thereby attained; and because that day was a representative of the close and period of the whole work of redemption by the Lord it was esteemed holiness itself. But when the Lord came into the world, and in consequence, made all representations of Himself to cease, that day was made a day for instruction in divine subjects, and thus also a day of rest from labours, and of meditation on matters that concern salvation and eternal life, and also a day for the exercise of love towards our neighbour. That it was made a day for instruction in divine subjects, is evident from this circumstance, that the Lord, on that day, taught in the temple and the synagogues, Mark vi. 2; Luke iv. 16, 31, 32; xiii. 10; and that He said to the man who was healed, “take up thy bed and walk,” John v. 9; and to the Pharisees, “That it was lawful for His disciples on the sabbath day to gather the ears of corn and to eat,” Luke vi. 1—6; which particulars signify, in the spiritual sense, to be instructed in doctrinal truths. That that day was also made a day for the exercise of love towards our neighbour, is evident from what the Lord both *did* and *taught* on the sabbath day, Matt. xii. 10—14; Luke vi. 6—12; xii. 10—18, &c.

By this commandment, in the spiritual sense, is signified the reformation and regeneration of man by the Lord; by six days of labour, man combats against the flesh and its lusts, and at the same time against the evils and falses which are infused into him from hell; and by the seventh day is signified his conjunction with the Lord, and consequent regeneration. *T. C. R.* 301, 302.

The sabbath was representative of the Lord’s conjunction with the human race, on which account it was prohibited to light a fire on the sabbath-day, Exod. xxxv. 3, because by a fire was signified everything which is of life, and by kindling a fire, what is of life from the proprium or self-hood. From these considerations it is evident that the Lord is the Lord of the sabbath, according to His words in Mark, xii. 1—9, and why most of the cures wrought by the Lord were wrought on

the sabbath days. *A. C.* 8495. See also Exposition, chap. v. 9, 10.

Verse 24. *Judge just judgment.*—By judgment, in the Word, is signified Divine Truth and the intelligence thence derived, consequently doctrine and a life according to doctrine, as in Isaiah v. 7; Psalms xvi. 5. To judge judgment is to teach Divine Truth; and to seek judgment is to seek its reception with man. *A. C.* 9857.

It is on no account allowable for one man to judge of another as to the quality of his “spiritual” life, for the Lord alone knows this; nevertheless, it is allowable for every one to judge of another in respect to his quality as to *moral* and *civil* life, for this is of concern to society. It is a common thing for those who have conceived an opinion respecting any truth of faith, to judge concerning others that they cannot be saved but by *believing as they do*, which nevertheless the Lord forbids, Matt. vii. 1, 2. The life of charity consists in a man’s thinking well of others and desiring good to others, and perceiving joy in himself at the salvation of others. Whereas they have not the life of charity who are not willing that any should be saved but such as believe as they themselves do, and especially if they are indignant that it should be otherwise. That persons of every religion are saved by a life of charity, may appear from this single circumstance, that more are saved from amongst the Gentiles than from amongst the Christians; for such of the Gentiles as have thought well of their neighbour and have lived in good will to him, receive the truths of faith in another life better than they who are called Christians, and acknowledge the Lord more gladly than Christians do. For nothing is more delightful and happy to the angels than to instruct those who come from the earth into another life. *A. C.* 2284.

Verse 27. *When Christ cometh, no man knoweth whence He is.*—In this passage “Christ” denotes the Messiah, and the reason why no one knew whence He is, was, because He was not acknowledged. *A. C.* 3008. See also Exposition, chap. i. 37, 41.

Verse 29. *But I know Him, for I am from Him, and He hath sent me.*—By being “sent” by the Father into the world is meant the assumption of the Human [principle,] as is manifest from all the passages where it is also said, that “He did the will of the Father and His works,” which works consisted in overcoming the hells, in glorifying the Human [principle,] in teaching the Word, and in establishing a new church, which things could not have been done except by the Human [prin-

ciple] conceived of Jehovah, and born of a virgin, that is, unless God had been made a Man. *D. Lord.* 20, 31.

Verses 37, 38, 39. *In the last day, the great day of the feast, &c.*—By “coming to the Lord and drinking,” is signified to receive from Him the truths of doctrine and their faith; that hence comes spiritual intelligence, is signified by “rivers of living water flowing forth from his belly,” “living water” denoting the Divine Truth which is from the Lord alone, “rivers” denoting those things which are of intelligence, and “the belly” or stomach signifying thought from the memory, for it corresponds to it. And whereas by “rivers of living water” is signified intelligence by Divine Truth from the Lord, therefore it is added, “these things said He of the Spirit which they that believe on Him should receive,” “the Spirit” denoting Divine Truth and intelligence thence derived, wherefore also the Lord calls the Spirit which they were to receive, “the Spirit of Truth.” *A. E.* 518. See also *A. C.* 2702.

That by “the Spirit” which they that believe on the Lord were to receive from Him, is meant the life which is from the Lord, which is the life of faith and of love, is evident from the particular expressions in the above passage; for “to thirst and to drink” signifies the desire of knowing and of perceiving truth; “rivers of living water,” which were to “flow from the belly,” are divine truths; hence it is manifest that “the Spirit,” which they were to receive, which is also called the Holy Spirit, is life from the Divine Truth proceeding from the Lord, which life is called, as was just now said, the life of faith and of love, and is the very essential spiritual and celestial life appertaining to man. The reason why it is said that “the Holy Spirit was not yet, because Jesus was not yet glorified,” is, because the Lord Himself, when He was in the world, taught Divine Truth, but when He was glorified, as was the case after the resurrection, He taught it by angels and spirits; that holy principle, which proceeds from the Lord, and flows in by angels and spirits with man, whether manifestly or not manifestly, is the Holy Spirit; for the Divine Truth proceeding from the Lord is what is called holy in the Word. *A. C.* 9818.

Verse 39. *The Holy Spirit was not yet, because Jesus was not yet glorified.*—That the “Holy Spirit” is the Divine Truth which proceeds from the Divine Human of the Lord, and not any spirit or any spirits from eternity, is evident from the Lord’s words in the above passage, viz., that “the Holy Spirit was not yet;” also from this consideration, that the Spirit itself cannot proceed, but the Holy [principle] of the

Spirit, that is, the Holy [principle] which proceeds from the Lord, and which the Spirit utters. From these considerations it now follows, that in the Lord the whole Trinity is perfect, viz. FATHER, SON, and HOLY SPIRIT, and thus that there is one God, but not three, who, being distinct as to Persons, are said to constitute one Divine Being. *A. C.* 6993. See also *Exposition*, chap. xiv. 16, 17; xv. 26.

It deserves well to be noted; that in the Word of the Old Testament no mention is any where made of the Holy Spirit, but only of the spirit of holiness in three passages, once in David, Psalm li. 13, and twice in Isaiah, lxiii. 10, 11. But in the Word of the New Testament, both in the Evangelists, and in the Acts of the Apostles, and in their Epistles, it is mentioned frequently; the reason is, because the Holy Spirit then first was, when the Lord came into the world, for it proceeded by virtue of Him from the Father; for the Lord Alone is Holy, *Apoc.* xv. 4; wherefore also it is said by the angel Gabriel to the mother Mary, The Holy [Thing] "which shall be born of thee," *Luke* i. 35. The reason why it is said, "The Holy Spirit was not yet, because Jesus was not yet glorified," when yet it is before said, that the Holy Spirit filled Elizabeth, *Luke* i. 41, also Zachariah, *Luke* i. 67, also Simeon, *Luke* ii. 25, was, because the Spirit of Jehovah the Father filled them, which was called the Holy Spirit on account of the Lord, who was *already in the world*. This is the reason why in the Word of the Old Testament it is no where said, that the prophets spake from the Holy Spirit, but from Jehovah; for it is everywhere said, Jehovah spake to me, the Word from Jehovah was made to me, Jehovah said, the saying of Jehovah. *T. C. R.* 158. See also *A. E.* 748.

In the Word the Lord is called Jehovah as to Divine Good, for Divine Good is the essential Divine [principle] Itself, and the Lord is called the Son of God as to Divine Truth, for Divine Truth proceeds from Divine Good, as a son from a father, and is likewise said to be born. How this case is, it may be expedient further to explain. When the Lord was in the world, He made His Human Divine Truth, and at that time called Divine Good, which is Jehovah, His Father, since, as was said, Divine Truth proceeds and is born from Divine Good; but after that the Lord fully glorified Himself, which was effected when He sustained the last of temptation on the cross, He then made also His Human Divine Good, that is, Jehovah, and from it proceeded essential Divine Truth by virtue of His Divine Human. This Divine Truth is what is called the Holy Spirit, and is the Holy [principle] which pro-

ceeds from the Divine Human ; hence it is evident what is meant by the Lord's words in John, "The Holy Spirit was not yet, because Jesus was not yet glorified," vii. 39. *A. C.* 7499, 8724. *D. Lord*, 51.

Verse 41. *This is the Christ*.—See Exposition, chap. i. 37, 41.

Verse 48. *Have any of the rulers or of the Pharisees believed on Him?*—It is a common and known thing, that the learned have less belief in a life after death than the simple, and in general, that they have less discernment of divine truths than the simple ; the reason is, because they consult scientifics, which they possess in greater abundance than others, from a negative principle, and thereby destroy in themselves intuition from a superior or interior principle, and when this is destroyed, they no longer see anything from the light of heaven, but from the light of the world ; for scientifics are in the light of the world, and if they are not illuminated by the light of heaven, they induce darkness, howsoever it appears otherwise to the possessors. Hence it was that the simple believed in the Lord, but not the scribes and Pharisees, who were the learned in the Jewish nation, as is evident from these words in John, "Many of the multitude heard the Word, and said, This is truly the Prophet ; others said, This is the Christ : The Pharisees answered them, Have any of the rulers or of the Pharisees believed in Him," vii. 40, 47, 48 ; and in Luke, "Jesus said, I thank thee Father, Lord of heaven and earth, that thou hast hid these things from the wise and intelligent, and hast revealed them to infants," x. 21. where "infants" denote the simple. *A. C.* 4760.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER VII.

VERSE 28. *Then said Jesus in the temple, teaching and saying, &c.*—Two distinct terms are here applied in regard to the instruction imparted by the Blessed Jesus, one called "teaching," and the other "saying," because the former has more reference to the truth which He delivered for the illumination of the human understanding, whilst the latter has more refer-

ence to the Divine Love from which He delivered it, for the vivification of the human will ; thus both expressions combined have reference to the divine and heavenly marriage of love and wisdom, or of good and truth, which constitutes the essence and life of the holy Word.

Verse 28. *Ye both know Me, and ye know whence I am.*—These are the words of the Blessed Jesus to the unbelieving Jews, and yet in chap. viii. 14, He tells them, “Ye know not whence I came ;” and at verse 19, “Ye neither know Me, nor My Father ; if ye had known Me, ye would have known My Father also.” How shall we reconcile this apparent contradiction in the words of the Great Saviour, who first declares to the Jews, “Ye both know Me, and ye know whence I am,” and then at another time insists, “Ye know not whence I came ; ye neither know Me, nor My Father ?” Perhaps the only satisfactory method of removing the difficulty, which the seeming disagreement in the above words is calculated to excite, is to have recourse to the principle of explanation by which we reconcile another apparent contradiction which occurs where it is written, “They seeing, see not, and hearing they hear not,” Matt. xiii. 13. For as there is an *external seeing*, which yet is not properly “seeing” because it is not in connection with *internal light* ; and as there is an *external hearing* which yet is not properly “hearing,” because not connected with *internal hearing*, in like manner there may be an *external knowing* which yet is not properly “knowing,” because separated from its *internal source*, and thus it may be strictly true, that the Jews both “knew” the Blessed Jesus, and “did not know” Him ; in other words, they had an *external* knowledge of Him, but not an *internal* one ; they “knew” Him according to the *letter* of the Sacred Scriptures, but they did “not know” Him according to the *essential life and spirit* of the Holy Volume.

Verse 35. *Is He about to go to the dispersion of the Hellenists, or Greeks, and teach the Hellenists ?*—This is a litteral translation from the original Greek, on which passage the pious and learned Dr. Hammond makes the following observation : “The Jews were dispersed before this time in several places among the Gentiles, or Greeks [Hellenists], some in Europe, others in Asia. Those in Europe had their chief assembly at *Alexandria*, and there the Septuagint’s translation of the Bible into Greek was in use ; and hence they are called *διασπορα Ελληνων*, *the dispersion of the Hellenists, or Greeks.* And of these there were many also at Jerusalem, who used the Septuagint’s translation, being thus skilled in the Greek tongue.

And these, living not in Greece, are yet called Ἑλληνισται, (Acts vi. 1) *Hellenists*, because they used the Greek language, and the Septuagint's translation; whereas others are called Ἑβραιοι, *Hebrews*. (See Paraphrase and Annotations on the Books of the New Testament.)

JOHN.

CHAPTER VIII.

CHAPTER VIII.

THE INTERNAL SENSE.

1. BUT Jesus went to the Mount of Olives.

2. And early in the morning He came again into the temple, and all the people came to Him, and He sat down and taught them.

3. And the scribes and Pharisees brought to Him a woman taken in adultery, and setting her in the midst,

4. They say to Him, Master, [διδασκαλε, teacher] this woman was taken in adultery, in the very act.

5. But Moses in the law commanded us that such should be stoned ; what then sayest Thou ?

6. But this they said, tempting Him, that they might have to accuse Him. But Jesus stooping down, with His finger wrote on the earth.

7. And when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin amongst you, let him first cast the stone at her.

8. And again stooping down, He wrote on the earth.

THAT the Lord elevated Himself into His Divine love, and filling His Humanity with that love, He excites mutual love in the church, and from that love imparts heavenly truth. (Verses 1, 2.)

On which occasion He is questioned by those, who are principled in self-intelligence and self-love, concerning the punishment due to the perversion of the affection of good in the church, which punishment according to the Word, was deprivation of the truths of faith. (Verses 3, 4, 5.)

But this inquiry proceeds from a purpose of deceit and evil, and therefore the LORD pronounces them damned who make it, and when the inquiry is still persisted in, He announces from His Divine Love, that the punishment due to the perversion of good, does not come from good, but from the perverting evil. (Verses 6, 7.)

And therefore they are damned, who are in the perverting evil. (Verse 8.)

9. But they hearing, and convicted by conscience, went out one by one, beginning at the oldest to the last ; and Jesus was left alone, and the woman standing in the midst.

10. And Jesus lifting up Himself, and beholding no one except the woman, said unto her, Woman, where are those thine accusers ? Hath no one condemned thee ?

11. And she said, No one, Lord. And Jesus said to her, Neither do I condemn thee ; go, and sin no more.

12. Then again Jesus spake to them, saying, I am the light of the world ; he that followeth Me shall not walk in darkness, but shall have the light of life.

13. The Pharisees therefore said unto Him, Thou bearest witness of Thyself, Thy witness is not true.

14. Jesus answered and said unto them, Though I bear witness of Myself, My witness is true, because I

And in consequence of that evil, they become mere external men, without mutual love, according to the several degrees in which they have confirmed themselves in evil, separating themselves from the LORD, and from the affection of good. (Verse 9.)

That on this occasion the LORD's Divine Love to the church is excited, and from perception of the separation of those who were in evil, the church is led to inquire concerning the accusations of evil spirits, and the condemnation which they bring, and is thus taught, that no evil condemns, which is not seen to be sinful ; but when it is seen to be sinful, then it must no longer be persisted in. (Verses 10, 11.)

Instruction is also given, that the LORD in His DIVINE HUMANITY is the Divine Truth itself, and that whosoever acknowledges His Humanity to be divine, and does His precepts, shall be preserved from falses, and shall be principled in divine truths, which teach man eternal life, and lead to heaven. (Verse 12.)

But this instruction is rejected, as contrary to the truth, by those who are principled in self-love, and who contend, that truth cannot be its own testimony. (Verse 13.)

They are therefore instructed further, that the truth carries its own testimony along with it, because it acknow-

know whence I came, and whither I go; but ye know not whence I came, and whither I go.

15. Ye judge according to the flesh; I judge no one.

16. And yet if I judge, My judgment is true, because I am not alone, but I and the Father that sent Me.

17. It is also written in your law, that the witness of two men is true.

18. I am one that bear witness of Myself, and the Father that sent Me, beareth witness of Me.

19. Then said they unto Him, Where is thy Father? Jesus answered, Ye neither know Me, nor My Father; if ye had known Me, ye would have known My Father also.

20. These sayings spake Jesus in the treasury, teaching in the temple; and no one

ledges its divine origin, and divine end, whereas, they who are principled in self-love, know neither the origin nor the end of truth. (Verse 14.)

Thus they are guided merely by their own self-derived intelligence, which condemns all that are opposed to itself, whereas Divine Truth united with Divine Good condemns no one. (Verse 15.)

Nevertheless Divine Truth exercises just judgment, but then it is a judgment not derived from Truth alone, but from Divine Good in union with it. (Verse 16.)

Agreeably to what the Word teaches, in the internal sense, concerning *the testimony of two men.* (Verse 17.)

Thus the LORD's Humanity, which is Divine Truth, and His Divinity, which is Divine Good, bear united testimony to the Truth. (Verse 18.)

That they of the perverted church, who are principled in self-love, are hence led to inquire concerning the Divine Good, and are instructed that they are ignorant both of Divine Truth and Divine Good, and that had they been acquainted with Divine Truth, or the LORD's DIVINE HUMANITY, they would have been acquainted also with Divine Good, or His DIVINITY. (Verse 19.)

That this instruction was from the knowledges of Good and Truth in the LORD's Hu-

laid hold of Him, because His hour was not yet come.

21. Then said Jesus again unto them, I go away, and ye shall seek Me, and shall die in your sin. Whither I go, ye cannot come.

22. Then said the Jews, Will He kill Himself, because He saith, whither I go, ye cannot come?

23. And He said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world.

24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am, ye shall die in your sins.

25. Then said they unto Him, Who art thou? And Jesus said unto them, The Beginning, which thing I also spake to you.

26. I have many things to speak and to judge of you; but He that sent Me is true, and I say to the world those

manity to which Humanity no violence was as yet offered, because the period of its glorification was not yet arrived. (Verse 20.)

Therefore the LORD, in that Humanity, testifies further concerning those who are principled in self-love, that He is about to leave the world, and that they will speculate concerning Him, but still will destroy in themselves all heavenly life through their evils and falses, and thus can have no communion with Him. (Verse 21.)

And when this testimony is misunderstood, He testifies yet further, that all, who are principled in self-love, are in connection with infernal spirits, and are also in worldly love, whereas His Humanity is in connection with Divinity, and thus undefiled by worldly love. (Verses 22, 23.)

Therefore they, who are principled in self-love, separate themselves from the life of heaven, since such separation is a certain consequence of not acknowledging the LORD in His DIVINE HUMANITY to be JEHOVAH. (Verse 24.)

That inquiry is hence excited amongst those who are of the perverted church, concerning the LORD's Humanity, and they are instructed that it is the first and supreme of all principles, agreeable to its constant testimony, being in possession of all knowledge,

things which I have heard from Him.

27. They knew not that He spake of the Father to them.

28. Then said Jesus unto them, When ye have lifted up the Son of Man, then ye shall know that I am, and do nothing of Myself, but as My Father hath taught Me, I speak these things.

29. And He that sent Me, is with Me; the Father hath not left Me alone; because I do always those things that please Him.

30. As He spake these things, many believed in Him.

31. Then said Jesus to those Jews who believed in Him, If ye abide in My Word, ye are truly My disciples.

32. And ye shall know the truth, and the truth shall make you free.

33. They answered Him, We are the seed of Abraham, and were never in bondage to any one; how sayest thou, ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, that every one who doth sin, is the servant of sin.

35. And the servant abideth not in the house for ever; the Son abideth for ever.

by reason of its union with the Divine Good. (Verses 25, 26.)

This however is not apprehended by them, and therefore they are instructed further, that when the Humanity is glorified, or made Divine, then it will be seen that it is essential Life, and that all its operation and thought are from that Life, and therefore the Divinity is always present with the Humanity, and the Humanity never separated from the Divinity, since its operation is always in accord with the divine will. (Verses 27, 28, 29.)

That in consequence of this instruction, faith in the Lord's Humanity is excited and prevails, and they who receive it, are further taught, that if they continue to live according to His precepts, they will be taught of Him, and will understand Divine Truth, and will thus be delivered from the bondage of sin. (Verses 30, 31, 32.)

This instruction however is rejected, and it is argued that since they are in possession of the Word, and were never in bondage to sin, it is to no purpose to speak to them about escaping that bondage. (Verse 33.)

Therefore they are further instructed, that in the love of evil there is servitude, and that they who are in such servitude, cannot enter into heaven, which is open only to those who are in Divine Truth. (Verses 34, 35.)

36. If then the Son shall make you free, ye shall be free indeed.

37. I know that ye are the seed of Abraham ; but ye seek to kill Me, because My Word hath no place in you.

38. I speak what I have seen with My Father, and ye therefore do what ye have seen with your father.

39. They answered and said unto Him, Abraham is our father : Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill Me, a man who hath spoken to you the truth, which I have heard from God ; this did not Abraham.

41. Ye do the works of your father. Then said they unto Him, We were not born of fornication ; we have one Father, God.

42. Then said Jesus unto them, If God were your Father, ye would love Me. For I came forth, and come from God, neither came I of Myself, but He hath sent Me.

43. Why do ye not know My speech ? Because ye cannot hear My Word.

If then they are in Divine Truth, leading them to renounce evil love, then they will attain the true freedom, which consists in being led of the **LORD**. (Verse 36.)

It is granted that they possess the Word, but inasmuch as they reject Divine Truth, it is a full proof that the truth of the Word is not received by them, since the truth of the Word is from the Divine Good, and therefore they who reject it, cleave to what is false derived from infernal evil. (Verses 37, 38.)

Still they insist that they are regenerated of the **LORD** ; but they are again taught, that if they were regenerated of the **LORD**, they would love what the **LORD** loves, but that in rejecting Divine Truth, they oppose Divine Love, and by so doing prove themselves to be in infernal love. (Verses 39, 40, and part of 41.)

Still they insist that they are not principled in evils and falses, but in Divine Truth ; and therefore they are further instructed, that if they were principled in Divine Truth, they would love the **LORD**'s Humanity, because that Humanity was from the Divine Truth, and is the Divine Truth ; and the reason why they do not understand this, is, because they are not rightly affected towards the internal sense of the Word. (Verses, part of 41, 42, 43.)

44. Ye are of your father, the devil, and the lusts of your father ye are willing to do. He was a murderer from the beginning, and stood not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh from his own; for he is a liar, and the father of it.

45. But because I say the truth, ye do not believe Me.

46. Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?

47. He that is of God heareth the sayings of God; ye therefore hear not, because ye are not of God.

48. Then answered the Jews, and said unto Him, say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil, but I honour My Father, and ye do dishonour Me.

50. And I seek not Mine own glory; there is one that seeketh and judgeth.

51. Verily, verily, I say unto you, if any one keep My Word, he shall never see death.

52. Then said the Jews unto Him, Now we know that thou hast a devil. Abraham is dead, and the Prophets, and thou sayest, If any one

Therefore they are in the false of faith, and are thus in the concupiscentes of evil, and destroyers of all intellectual truth, cherishing evil in the will, and the false principles thence derived in the understanding. (Verse 44.)

On which account they reject the LORD in His Humanity, although in His Humanity He was essential purity, and ought to be believed in as essential Truth. (Verses 45, 46.)

For every one who is principled in Divine Truth, lives in obedience to Divine Truth, and if any are disobedient, it is because they are not principled in Divine Truth. (Verse 47.)

That the perverted church reject this instruction, as proceeding from ignorance of the Word, and from infernal agency, therefore they are further taught, that the LORD's Humanity is not under infernal control, but under divine government, and is therefore rejected. (Verses 48, 49.)

And that it does not exalt itself, but is exalted and instructed by the essential Divinity, and therefore whosoever lives according to the LORD's precepts is delivered from damnation. (Verses 50, 51.)

But this instruction is also rejected by the perverted church, through mis-interpretation, and regarded as a further proof of infernal agency,

keep My Word, he shall never taste of death.

53. Art Thou greater than our father Abraham, who is dead? And the prophets are dead; whom makest Thou Thyself?

54. Jesus answered, If I glorify Myself, My glory is nothing; it is My Father that glorifieth Me, of whom ye say that He is your God.

55. And ye have not known Him; but I know Him: And if I should say that I know Him not, I should be like unto you, a liar; but I know Him, and keep His Word.

56. Your father Abraham was glad to see My day, and he saw, and rejoiced.

57. Then said the Jews unto Him, Thou are not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.

59. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.

and as exalting the **LORD'S** Humanity in an undue measure; therefore they are again taught, that if the Humanity exalted itself, its exaltation is no exaltation, but that it is exalted by the **SUPREME DIVINITY**, who is regarded in the church as the supreme Teacher of Truth. (Verses 52, 53, 54.)

Who yet is unknown in the church, and known only to the assumed Humanity; therefore the Humanity must testify to such knowledge, because it is the Truth; thus it testifies that both in understanding and in will it is one with the **SUPREME DIVINITY**. (Verse 55.)

And was accordingly seen in the representative church under a Human Form, exciting the affections both of Truth and Good. (Verse 56.)

And notwithstanding appearances to the contrary, arising from its being born in time, is yet the **ETERNAL JEHOVAH**. (Verses 57, 58.)

That this instruction is opposed by the false persuasions originating in the natural mind, which darken the truth in such a manner that it is no longer seen, and therefore is unnoticed, though it is the central life of all men. (Verse 59.)

EXPOSITION.

CHAPTER VIII.

VERSE 1. But Jesus went to the Mount of Olives.—By “the Mount of Olives,” when it is predicated of the Lord, is signified the Divine Love, and it was on account of this signification that He was accustomed to make His abode on that mountain, and then discoursed with His disciples concerning His coming, and the consummation of the age, that is, concerning the last judgment; and He likewise went thence to Jerusalem, and suffered. *A. E. 405.*

Verses 1, 2. But Jesus went to the Mount of Olives. He came, &c.—By this was signified that the Lord did all things from Divine Love, for the Mount of Olives signified that Love; since whatsoever the Lord *did* in the world, was representative, and whatsoever He *spake* was significative; the reason why He was in representatives and significatives during His abode in the world, was, that He might be in the ultimates of heaven and the church, and at the same time in their first principles, and thus might rule and arrange ultimates from first principles, and all intermediates from first principles by means of ultimates. Representatives and significatives are in the ultimates. *A. E. 405.*

These things were done, because the Mount of Olives signified the Divine Love, and things significative, inasmuch as they were the representatives of heaven and the church were the means, at that time, by which the Lord was conjoined with heaven and the world. *A. E. 638.*

In the morning.—“Morning” has relation to light, or truth, and the knowledges of faith. Evening, in a general sense, signifies all things which are of man’s *proprium*; but morning, whatever is of the Lord, as in 2 Sam. xxiii. 2, 3, 4. It is evening when there is no faith, and morning when there is faith, therefore the coming of the Lord into the world is called morning; and the time when He comes, because then there is no faith, is called evening, as in Dan. viii. 14, 26. In like manner the morning is used in the Word, to denote every *particular* coming of the Lord, consequently it is an expression which has respect to new creation. *A. C. 22.* See also Exposition, chap. xx. 1.

Into the Temple.—See Exposition, chap. ii. 19, 21.

Verses 2—11. *But the scribes and Pharisees brought to Him a woman taken in adultery, &c.*—By the Lord, on this occasion, “writing on the earth,” the like is signified as in those words of Jeremiah, “They who recede from Me shall be written in the earth,” xvii. 13, viz. that they were equally condemned on account of adultery, wherefore He said, “He that is without sin amongst you, let him first cast the stone at her;” by the Lord “writing twice” on the earth in the temple, was signified their damnation on account of adulteries in the spiritual sense, for the scribes and Pharisees were those who adulterated the goods and falsified the truths of the Word, thus of the church, and adulteries in the spiritual sense are adulterations of Good and falsifications of Truth: wherefore also that nation is called by the Lord, “An adulterous and sinful nation,” Mark viii. 38. *A. E.* 222. See also 304.

Verse 4. *This woman was taken in adultery.*—“Woman,” in the Word, signifies, in a good sense, the church as to the affection of truth; and in the opposite sense, the church when perverted by the affection of what is false. *A. E.* 9, 401, 555.

Inasmuch as “adulteries” are contrary to conjugal love, it is not possible for adulterers to be with the angels in heaven; their contrariety also to goodness and truth is a cause of such separation; for the same reason it is impossible they should be in the heavenly marriage, which is rendered further impossible by the filthy ideas they entertain concerning marriage; when marriage is only mentioned, and an idea thereof occurs, instantly their ideas are filled with lascivious, obscene, and wicked abominations; in like manner when the angels discourse concerning goodness and truth, adulterers think contrary thereto; for all affections and thoughts thence derived, remain with man after death such as they have been in the world. It is in the mind of adulterers to destroy societies, most of them being cruel, thus in their hearts contrary to charity and mercy, making mock at the miseries of others, desiring to deprive others of their property, and practising such desires as far as they dare, delighting in the destruction of friendships, and in sowing the seeds of enmities; they pretend to a religious principle, in that they say they acknowledge the Creator of the universe, and a providence, but only universal, and salvation grounded in faith, and that their lot will not be worse than that of others; but when they are explored as to their qualities in heart, which is done in another life, it is then discovered that they do not even believe these

things, but instead of the Creator of the universe they acknowledge nature, instead of a universal providence they acknowledge no providence, and respecting faith they think nothing; and all this is a consequence of the utter opposition of adulteries to Goodness and Truth; hence any one may judge how adulterers can come into heaven.

They who by adulteries have contracted a loathing and nauseousness to marriage, convert every delight, blessedness, and happiness, as it comes from the heaven of angels, into what is loathsome and nauseous, afterwards into what is painful, and lastly into what is stinking, so that they cast themselves headlong thence towards hell.

I am well informed by the angels, that when any one commits adultery on earth, heaven is instantly closed against him, and that he afterwards lives immersed solely in worldly and corporeal things; and then, although he hears of the things appertaining to love and faith, still they do not penetrate his interiors: and whatever he himself speaks concerning those things, does not come from his interiors, but only from his memory and his lips, under the impulse of self-conceit or the love of gain; for the interiors are closed, and cannot possibly be opened but by earnest repentance. *A. C.* 2747—2750.

Verse 5. *Moses in the law, &c.*—In the Word, there is frequent mention made of the “law,” and it may be well to shew what is meant by it in its *confined sense*, what in a *more extensive sense*, and what in the *most extensive sense*. In a *strict or confined sense*, the Decalogue is meant, as is well known; in a *more extensive sense*, the statutes given by Moses to the children of Israel are meant by the “law,” as is evident from the particular statutes given in Leviticus; and in the *widest or most extensive sense* the *whole Word* is signified by the “law,” as is evident from these passages: “Jesus said, Is it not written in your *law*, ye are gods;” this is written in Psalm lxxxii. 6; compare John xii. 34 with Psalm lxxxix. 29; ex. 4; Dan. vii. 14. *T. C. R.* 288.

That such should be stoned.—There were two punishments of death among the Israelites and Jews, with whom the representative of a church had been instituted; one punishment of death was *stoning*, the other was *hanging upon wood*, [crucifixion]. *Stoning* was inflicted when any one was desirous to destroy the truths of worship which were commanded; and *hanging*, if any one was desirous to destroy the good of life. The reason why they were “stoned” who were desirous to destroy the truths of worship, was be-

cause a stone signifies truth, and, in the opposite sense, the false ; and the reason why they were “hanged” upon wood who were desirous to destroy the good of life, was because, wood signifies good, and, in the opposite sense, the evil of lusts. *A. C.* 7456.

Verse 9. *Convicted by conscience.*—Conscience in general, is either true, *spurious*, or false. A *true conscience* is that which is formed by the *Lord* from the *truths of faith*, with which when a man is endued, he is afraid to act contrary to the truths of faith, because thereby he would act contrary to conscience. This conscience none can receive but they who are principled in the truths of faith ; wherefore not many in the Christian world can receive it, because every one sets up his own tenets and opinions as a *standard* of the truths of faith ; nevertheless all who are regenerated receive conscience when they receive charity, for charity is the fundamental of conscience. A *spurious* conscience is that which is formed with the Gentiles, out of the religious principles in which they are born and educated ; to act contrary to which is to act contrary to conscience. When the conscience of these Gentiles is founded in charity, and in mercy, and in obedience, then they are in such a state as to be capable in another life of receiving a *true* conscience, and do receive it ; for they love nothing better than the truth of faith. A *false* conscience is that which is formed not from things internal, but from things external, that is, not from charity, but from *self-love* and the *love of the world*. For there are some who seem to themselves to act contrary to conscience when they act contrary to the love of their neighbour, and also at such times seem to themselves to be inwardly tortured ; but the reason is, because they have a perception in their minds that their own *life*, or *honour*, or *reputation*, or *wealth*, or *gain*, is endangered, and thus that *they themselves will suffer injury*. Some receive hereditarily a kind of tender-heartedness of this sort, and some acquire it by habit ; but it is a false conscience. *A. C.* 1033.

Verse 10. *Thine accusers.*—By an accuser is signified one who assaults, chides, and rebukes ; the same expression also in the original tongue, signifying an adversary and a rebuker ; and what is wonderful, they who are dragons [Rev. xii.] although they make *no account of the life*, yet accuse the faithful in the spiritual world if they observe in them any *evil of ignorance*, for they inquire into their life in order that they may reproach and condemn, and hence they are called “accusers.” *A. E.* 746.

Verse 11. *Go, and sin no more.*—When a man has exa-

mined himself, acknowledged his sins, and done the work of repentance, he must continue steadfastly persevering in the practice of what is good, even to the end of his life. For should he afterwards relapse into his former evil life, and embrace it, he becomes guilty of profanation; since he then conjoins evil with good, and his latter state becomes worse than the former, according to the words of the Lord, Luke xi. 26. *N. J. H. D.* 169. See also Exposition, chap. v. 14.

Verse 12. *Jesus spake to them, saying, I am the light of the world, &c.*—“Light” is frequently mentioned in the Word, and by it in the internal sense is signified Truth which is derived from Good; but in the supreme internal sense by “light” is signified the Lord Himself, because He is Good and Truth Itself. There is likewise actually light in heaven, but infinitely brighter than the light in the earth; that light also illuminates the understanding of man, especially of a regenerate man, but it is not apperceived by man so long as he is in the life of the body, by reason of the light of the world which then rules. That the Lord is “Light,” that is, Good and Truth Itself, thus that from Him is all intelligence and wisdom, consequently salvation, may be manifest from several passages in the Word, also from this, “Jesus said, I am the light of the world, he that followeth Me, shall not walk in darkness, but shall have the light of life.” *A. C.* 3195.

“Light” in the above passage denotes the Lord from whom is all good and truth; “darkness” denotes falses, which are dispersed by the Lord alone. *A. C.* 1839.

“I am the light of the world,” signifies that He is the Divine Truth Itself; “he that followeth Me,” signifies he who acknowledges the Divine Himself, and does His precepts; “shall not walk in darkness,” signifies that he shall not be in falses; “but shall have the light of life,” signifies that he shall be in Divine truths, which teach man eternal life, and lead to heaven. That in this passage by *following* the Lord is not meant to follow Him, but to acknowledge His Divinity, and to obey Him, is evident. *A. E.* 864. See also Exposition, chap. i. 1—14; iii. 19, 20, 21.

He that followeth Me, &c.—See Exposition, chap. i. 37.

Verse 15. *According to the flesh.*—See Exposition, chap. i. 12—14; iii. 5, 6, 8.

I judge no one.—That the Lord imputes good to every man, and does not impute evil to any one, consequently that He does not judge any one to hell, but elevates all, so far as they follow, to heaven, is manifest from these His own words, “Jesus said, I judge no one;” for by “judgment” in this pas-

sage and in other passages in the Word, is meant judgment to hell, which is damnation; whereas concerning salvation judgment is not predicated, but resurrection to life. *T. C. R.* 652. See also *A. C.* 8685.

Verse 17. *The witness of two, &c.*—The command in the representative church, that every truth shall stand on the mouth of two or three witnesses, *Numb.* xxxv. 30; *Deut.* xvii. 6, 7; *Matt.* xviii. 16; is founded on the divine law that *one* truth does not confirm good, but several truths; for one truth without connexion with others is not confirming, but when there are several in connexion, for from one may be seen another; one does not produce any *form*, thus not any *quality*, but several connected in a series do; for as one tone does not produce any tune, still less any harmony, so neither does one truth. These are the grounds on which the above law is founded, although in its external form it appears to be founded in the civil State. But the one is not contrary to the other; just as it is with the Decalogue.

That testimony denotes *good* from which *truth* is derived, and *truth* from which *good* is derived, follows from the above, and also from this consideration that the ten commandments of the Decalogue, written on the two tables of stone, are called by one expression *the testimony*, because they had relation to a *covenant*, thus to conjunction between the Lord and man. Wherefore it is good confirmed by truth, and truth derived from good which is signified by testimony. *A. C.* 4197.

Verse 18. *I am [one] that bear witness of Myself, and the Father who sent Me beareth witness of Me.*—As to what concerns the signification of “bearing witness,” or testimony, a distinction is made in the Word between laws, statutes, judgments, precepts, testimonies, words, commands, truths, covenants, as may be manifest from very many passages, especially from David in *Psalm cxix.* where all those terms are named, and “testimonies,” verses 2, 14, 31, 46, 59, 88, 91, 111, 124, 128, 144, 163, in like manner in other places, from which it may be manifest that “testimony” is the Divine Truth, which testifies concerning the Lord, thus that it is the Word, for the Word in the supreme sense treats of the Lord alone, and hence, in the internal sense, “testifies” concerning Him, that is, teaches Him, and the truths which are of faith and the goods which are of love, which are from Him. In this sense it is written, “I am who testify concerning Myself, and the Father who sent Me testifieth concerning Me,” *John viii.* 18; again, “Search the Scriptures, for they are they which testify

of Me," v. 39 ; again, "The Paraclete, the Spirit of Truth, he shall testify of Me," xv. 26, 27 ; from which passages it is manifest, that the Divine Truth is called a testimony from its testifying concerning the Lord : this Truth is the Word, for the Word in the supreme sense, as was said above, treats of the Lord alone, hence the Word is divine, and hence its holy [principle]. *A. C.* 9503.

Inasmuch as by "witness" is signified the confirmation of good by truth, and of truth from good, therefore by witness, in a supreme sense, is signified the Lord, because He Himself is Divine Truth confirming, as in *Isaiah* lv. 4. *A. C.* 4197. See also *Exposition*, chap. v. 39, 40.

Verse 19. *If ye had known Me, ye would have known My Father also.*—These words relate to the union of Good with Truth, and of Truth with Good, or, what is the same thing, of the Divine Essence of the Lord with the Human, and of the Human with the Divine, wherefore He says in another place, "The words which I speak to you I speak not from Myself, the Father who is *in* Me doth the works," *John* xiv. 10. Hence it is manifest, that He was not another [being] from the Father, although He spake of the Father *as* of another, and this on account of the reciprocal union which was to take place, and which did take place ; for He openly and frequently says, that He is ONE with the Father. *A. C.* 2004. See also *Exposition*, chap. i. 1—14, 18 ; v. 17—28.

Verse 20. *These sayings spake Jesus in the treasury, &c.*—Store-houses and *treasuries* are nearly of a similar signification ; for store-houses are the places where provision is collected, and by provision is signified *truth*, and in the opposite sense the false principle ; treasuries are the places where wealth is stored up, and by wealth and riches are signified the knowledges of good and truth, and in the opposite sense the knowledges of evil and falsity. *A. C.* 6661.

Verse 21, 24. *Ye shall seek Me, and shall die in your sins, &c.*—They, who either pervert, or extinguish, or reject in themselves the Good which is of Love and the Truth which is of Faith, have not life in themselves ; for life, which is from the Divine consists in willing what is Good, and believing what is True ; but they who do not will what is Good, but what is evil, or believe not what is True, but what is false, have a principle contrary to life ; this principle contrary to life is hell, and is called death, and persons of this description are called dead. That the life of Love and of Faith is called life, and likewise eternal life, and that they who have it in themselves are called living men ; and that what is contrary

to life is called death, and likewise death eternal, and that persons of this description are called dead men, is manifest from several passages in the Word, and amongst others from John viii. 21, 24, 51. *A. C.* 7494.

Verse 23. *Ye are of this world, &c.*—See Exposition, chap. xvi. 33.

Verse 24. *If ye believe not that I am, ye shall die in your sins.*—Inasmuch as the acknowledgment of the Lord is the first of all things relating to spiritual life, and the most essential principle of the church, and since without it no one can receive from heaven anything of the Truth of faith and of the Good of love, therefore the Lord also frequently says, that “he who believeth in Him hath eternal life, and he who believeth not, hath not life,” as John vii. 37, 38; viii. 24. *A. C.* 10,083.

He who does not acknowledge the Lord is not of the church; and he who denies the Lord is in evils and falses, for what is good and true comes from no other source than from Him. *A. C.* 10,287.

Verse 28. *The Son of Man.*—See Exposition, verses 33—44, and chap. i. 51; iii. 13; v. 22; xii. 34, 35; xiii. 31, 32.

My Father.—See Exposition, chap. v. 17—27; xiii. 31, 32.

Verses 28, 29. *I do nothing of Myself, &c.*—That the Divinity operated by the Humanity, as the soul does by the body, is evident from these passages: “I do nothing of Myself, but as My Father hath taught Me, I speak these things; and He that sent Me is with Me; He hath not left Me alone,” John viii. 28, 29; chap. v. 30; see also xii. 49, 50; xiv. 10; xvi. 32. *D. Lord* 32.

Verses 31, 32. *If ye abide in My Word, ye shall know the truth.*—Truths with man whatsoever they be and of whatsoever quality, enter into his memory by *affection*, that is, by a certain delight which is of love; without affection, or without delight which is of love, nothing can enter with man because in them is his life. Those truths which have entered are reproduced when a similar delight recurs, together with several other truths which have associated or conjoined themselves; also when the same truth is reproduced by the man himself or by another, then likewise the affection or delight, which had been of the love when that truth entered, is in like manner excited, for they cohere in conjunction; hence it may appear how the case is with the affection of truth, the truth which has entered with the affection of good is reproduced when a like affection recurs, and also the affection when a like truth recurs. Hence also it is manifest that no truth

with genuine affection can possibly be implanted and interiorly rooted, unless man be principled in good, for the genuine affection of truth is from the good which is of love to the Lord, and of charity towards our neighbour. This good flows-in from the Lord, but it is not fixed except in truths, for in truths is the hospitable abode or guest-chamber of good, inasmuch as they are in agreement together. *A. C.* 4205.

My disciples.—By the Lord's disciples are meant all who are principled in truths grounded in good from the Lord, and, in the abstract sense, the truths themselves grounded in good.

A. E. 122. See also *Exposition*, chap. i. 37.

The truth shall make you free.—He who acts in any case from the affection which is of the love of Good, acts from a free principle; but he who acts from the affection which is of the love of evil, appears to himself to act from a free principle, but he does not act from a free principle, because he acts from the lusts which are from hell; he alone is *free*, who is in the affection of good, because he is led of the Lord, which the Lord also teaches in John viii. 31, 32, 34, 36. That freedom consists in being led of the Lord, and servitude in being led of lusts which are from hell, may be seen in the *A. C.* 892, 905; for the Lord implants affections in favour of what is Good, and aversion to what is evil, hence to do Good is freedom, and to do evil is altogether servile. He who believes that Christian liberty has a further extent, is very much mistaken.

A. C. 9096.

When the internal principle conquers, as is the case when it has reduced the external to agreement and compliance, then man is gifted by the Lord with essential *liberty*, and essential *rationality*; for then man is rescued by the Lord from infernal liberty, which in itself is servitude, and is introduced into celestial liberty, which in itself is essential freedom, and has consociation granted him with the angels. That they are servants [or slaves,] who are in sins, and that the Lord makes those free, who by the Word receive Truth from Him, He Himself teaches in John viii. 31—36. *D. P.* 145.

Verses 31—36. Ye shall know the truth, and the truth shall make you free, &c., &c.—By these words is understood that freedom consists in being led of the Lord, and that servitude consists in being led of hell; by “the truth which makes free,” is meant the Divine Truth which is from the Lord, for he who receives that Truth in doctrine and life is free, because he becomes spiritual and is led of the Lord; wherefore also it is said that “the Son abideth in the house for ever, if the Son makes you free, ye shall be free indeed,” where by

“the Son” is meant the Lord, and likewise Truth, and “to abide in the house” denotes in heaven; that to be led of hell is servitude is taught by these words, “every one who doeth sin is the servant of sin,” where “sin” denotes hell, because it is from hell. *A. E.* 409.

All that is called *freedom* which is of the will, thus which is of the love, and hence it is that freedom manifests itself by the delight of willing and of thinking, and hence of doing and of speaking, for all delight is of love, and all love is of the will, and the will is the *esse* of the life of man. To do evil from the delight of love, appears to be freedom, but it is servitude, because it is from hell. To do good from the delight of love, appears to be freedom, and likewise is freedom, because it is from the Lord. Servitude therefore consists in being led of hell, and freedom in being led of the Lord. This the Lord teaches in John viii. 34, 35, 36. *A. C.* 9585, 9586. See also Exposition, chap. xv. 14, 15.

Veres 33, 37, 39, 44. *They answered Him, We are the seed of Abraham, Abraham is our father, &c. &c.*—By “Abraham” is here understood the Lord, as in the Word throughout; that they were not his seed or sons, but of the *devil*, is said plainly; hence it is evident, that by the seed of Abraham, of Isaac, and of Jacob, in both the historical and prophetical Word, are in no case meant their posterity, for the Word is divine throughout, but all are meant who are the Lord’s seed, that is, who are principled in the good and truth of faith in Him. *A. C.* 3373. See also Exposition, chap. xii. 39, 40.

That by “father” in the opposite sense is signified evil, is evident from this passage in John, “Jesus said, If God were your father ye would love Me, for I came forth and come from God: ye are of your father the devil, and the desires of your father ye are willing to do; he was a murderer from the beginning, and stood not in the truth, because the truth is not in him; when he speaketh a lie, he speaketh from his own, because he is a liar, and the father of a lie.” *A. C.* 3703.

By the *devil*, in this and other passages, is not meant any particular devil or prince of the rest, but the whole crew of wicked spirits, and also evil itself. *A. C.* 251.

There are two kinds of hells, one in which are they who are in *evils*, and another in which are they who are in the falsities of evil. The hell in which the former are, is by one expression called the *devil*, and that in which are the latter, is by one expression called *Satan*. *A. E.* 120. See also Exposition, chap. vi. 70, 71.

From the above words it is evident, that the Jews are not meant by “the seed of Abraham,” but that by “Abraham” is understood the Lord, and by “the seed of Abraham” Divine Truth from the Lord, which is the Word, for it is said, “I know that ye are Abraham’s seed, but ye seek to kill Me, because My Word hath not a place in you,” by the Lord saying “I know that ye are Abraham’s seed,” is signified that He knew that the Truth of the church, which is the Word, appertained to them; but that still they rejected the Lord, is signified by “ye seek to kill me;” and that they were not in Divine Truths from the Lord, is signified by “because My Word hath not a place in you;” and that nothing but evil and the false thence derived appertained to them, is signified by “ye are of your father the devil, and the truth is not in him;” and afterwards, “when he speaketh a lie, he speaketh from his own;” by “a lie” is signified Divine Truth or the Word adulterated; the reason also why the Lord said, “I know that ye are Abraham’s seed,” was, because by Judah is signified the Lord as to the Word. *A. E.* 768.

Goods and Truths, inasmuch as they are the conception and birth of the heavenly marriage, are called *sons* by the Lord in Matthew, where it is written, “He who soweth the good seed is the Son of Man, the field is the world, but the seed are the *sons* of the kingdom,” xiii. 37, 38; the goods and truths of saving faith are also called “the sons of Abraham,” John viii. 39; for “seed,” as was said, is faith, wherefore “sons,” which are of the seed, are the goods and truths of faith, hence also the Lord, because He is the *seed*, called Himself “the Son of Man,” that is, the faith of the church. *A. C.* 264.

Verses 34—36. *The servant, &c.*—By “servant” and “minister” is understood one who serves and ministers by teaching. In heaven all are called *servants* of the Lord who are in His spiritual kingdom, but they who are in His celestial kingdom are called *ministers*; the reason is because they who are in His spiritual kingdom are principled in wisdom from Divine Truth, and they who are in His celestial kingdom are principled in love from Divine Good; and good *ministers*, and truth *serves*. But in an opposite sense, by servants are meant those who serve the devil; these are in a state of real servitude; but they who serve the Lord are in a state of liberty, as the Lord also teaches in John viii. 32—36. *A. R.* 3. See also Exposition, chap. xii. 26,

When man is regenerate, then first he comes into a state of liberty, being before in a state of slavery. Slavery consists in

the dominion of lusts and falsities ; liberty in the dominion of the affections of goodness and truth. *A. C.* 892. See also Exposition, verses 31—36.

Verse 42. *I came forth, and am come from God.*—By “coming forth” is meant to be of Him, or to be His, as is manifest from the spiritual sense of that expression ; for “to come forth” or to proceed, in that sense, denotes to present Himself before another in a form accommodated to him, thus to present Himself the same in another form ; in this sense the Lord is said to come forth, as in John, “Jesus said of Himself, I came forth, and am come from God,” viii. 42. *A. C.* 5337. See also Exposition, chap. vii. 16, 18 ; xvi. 28.

Verse 44. *Ye are of the father the devil, &c.*—The Jewish nation was very far from being a celestial church or celestial kingdom of the Lord ; for as to love to the Lord, and charity towards the neighbour, and as to faith, it was the worst of all nations, and this from their first fathers, viz., the sons of Jacob, even to the present time ; but still they were such as could *represent* the celestial and spiritual things of the Lord’s kingdom, because in representations the person is not reflected on, but the thing which is represented. But when they did not abide in the rituals commanded by Jehovah or the Lord, but turned away from them to idolatries, they then no longer represented those things, but the things which are opposite, viz., things infernal and diabolical, according to the Lord’s words in John, “Ye are of the father the devil, and the desires of your father ye are willing to do ; he was a murderer from the beginning, and stood not in the truth.” *A. C.* 3881. See also 4751, 7051.

That the Jews from the beginning were against truths, and in falses from evil, is signified by their “father being a murderer from the beginning,” and by “the truth not being in him, but a lie ;” a “murderer” is a destroyer of the truth of the church, and “father” denotes those that were such before. *A. E.* 122.

That “a lie” in the spiritual sense denotes evil and the false, which are of faith, is manifest from the following passage in John, “Ye are of your father the devil, and the desires of your father ye are willing to do. He was a murderer from the beginning, and stood not in the truth, because the truth is not in him ; when he speaketh a lie, he speaketh from his own, because he is a liar, and the father of a lie.” In this passage “a lie” denotes the false of faith ; for the subject treated of is concerning the Jews, that they were not willing to acknowledge the Lord ; “devil” in the spiritual sense here de-

notes the false, and its “father” denotes evil ; for the false is from evil, as a son from a father ; the false which is of the devil is the false of faith, and evil is the evil of self-love and of the love of the world. *A. C.* 8908.

In the above words is described the Jewish nation, such as it had been from the beginning, viz. that it was in evils and falses ; by “the father the devil” is meant evil from hell, in which their fathers had been principled in Egypt and afterwards in the wilderness ; that they were willing to remain in the evils of their lusts, is meant by “the desires of your father ye are willing to do ;” that they destroyed all truth of the understanding, is signified by being “a murderer from the beginning,” and “not standing in the truth, because the truth is not in him ;” “man” signifies the truth of intelligence, hence a “man-slayer,” or murderer, its destruction ; falses derived from their evil are signified by “when he speaketh a lie, he speaketh from his own ;” “his own” [proprium] signifies evil of the will, and “a lie” signifies the false principle thence derived. *A. E.* 740. See also 589.

Verse 46. *Which of you convinceth me of sin ?*—That the Lord bare the iniquities and evils of mankind, is a form of speaking commonly used in the pulpit ; but to derive evils and iniquities upon Himself was impossible, except in an hereditary way from the mother ; the DIVINE is not susceptible of evil ; wherefore that He might overcome evil by His own proper strength, which no man ever could or can do, and might thus alone become justice, He was willing to be born as another man ; otherwise there would have been no need that He should be born ; for He might have assumed the human essence without nativity, as He also did assume it occasionally, when He appeared to the most ancient church, and likewise to the prophets ; but He came into the world for this reason, that He might also put on evil, in order to fight against and overcome it, and might thus join together in Himself the Divine Essence and the Human Essence. The Lord however had no actual or proper evil, as He Himself declares in John, “Which of you convinceth Me of sin ?” *A. C.* 1573.

Verse 47. *Heareth, &c.*—See Exposition, chap. iii. 29 ; v. 25.

Verse 49. *I honour my Father.*—To “honour,” denotes to *love*, for honour, in the spiritual sense, is love, by reason that in heaven one loves another, and whom he loves he also honours, for in honour there is love. Honour without love is refused in heaven, yea it is rejected, because it is without life from good. *A. C.* 8897.

Verse 51. *If any one keep my Word, he shall never see death.*—By “keeping the words” of the Lord is signified to live according to the Lord’s precepts; “not to see death” signifies non-damnation, but life into which man rises again and enters by death. *A. E.* 899.

Verse 56. *Your father, Abraham, was glad to see my day, &c.*—The Infinite Itself, which is above all the heavens, and above the inmost principles appertaining to men, cannot be manifested except by the Divine Human which appertains only to the Lord; the communication of the Infinite with finite beings cannot be effected in any other way, which also is the reason, when Jehovah appeared to the men of the most ancient church, and afterwards to the ancient church which was after the flood; likewise next to Abraham and the prophets, that He was manifested to them as a Man, and that this Man was the Lord, He Himself openly teaches in John, “Your father, Abraham, was glad to see My day, and he saw, and rejoiced: Verily, verily, I say unto you, before Abraham was, I AM.” *A. C.* 1990. See also 9315.

That the ancients had an idea of a Human [principle] in respect to the Divine, is manifest from the Divine appearing before Abraham, Lot, Joshua, Gideon, Manoah, and others, who, although they saw God as a Man, still adored Him as the God of the universe, calling Him the God of heaven and of earth, also Jehovah. That it was the Lord who was seen by Abraham, He Himself teaches in John viii. 36. *H. H.* 84.

The Lord Himself was indeed seen amongst the ancients, for He says to the Jews, “Your father, Abraham, was glad to see My day, and he saw and rejoiced: I say unto you, before Abraham was, I AM,” John viii. 56, 58. But whereas at that time the Lord was only represented, which was effected by angels, therefore all things of the church appertaining to them became representative; but after He came into the world, those representations vanished. *T. C. R.* 109.

Verse 58. *Before Abraham was, I am.*—The most ancient people, who were wiser than the modern race of mankind, had no other idea of God, than as of a Man whose head is encompassed with radiant circles. All also who were of the church, from the time of Adam even to Abraham, Moses, and the prophets, thought of God as of a Man; they also saw Him under a Human Form, and called Him Jehovah, as is evident from the Word; and God under a Human Form is the Lord, as is manifest from the Lord’s words in John, “Before Abraham was, I am.” *A. E.* 808. See also *A. C.* 1607; and *Exposition*, chap. i. 18.

I AM denotes *esse*, and because He is the only *esse*, it is said in the nominative case. In Ex. iii. 14, it is twice said I AM, viz. I AM who I AM, because the one signifies the *esse* and the other the *existere*, thus one signifies the Divine Itself, which is called the "Father," the other the Divine Human which is called the "Son," for the Divine Human exists from the Divine Itself; but when the Lord as to the Human was made the Divine *Esse* or Jehovah, then the Divine Truth which *proceeds* from the Lord's Divine Human, is the Divine *Existere* from the Divine *Esse*. Hence it may be manifest that the Divine *Esse* cannot communicate Itself to any one except by the Divine *Existere*, that is, the Divine Itself cannot communicate Itself except by the Divine Human, and the Divine Human cannot communicate Itself except by the Divine Truth, which is the "Holy" [proceeding] of the "Spirit." It appears to man as if the Divine Truth was not of such a quality as to be capable of causing anything to exist, for it is believed that it is as a voice, which being uttered with the lips is instantly dissipated; but the case is altogether otherwise. The Divine Truth proceeding from the Lord is the veriest reality, and such a reality that all things have thence existed, and all things thence subsist; for whatever proceeds from the Lord is the veriest reality in the universe; such is the Divine Truth which is called the "Word" by which all things were made. *A. C.* 6880.

Verse 59. *They took up stones to cast at Him.*—The reason why the Jews desired to *stone* Jesus, because He said, "Before Abraham was, I am," was, because they believed it to be false; in like manner when they were desirous to *stone* Jesus because He said, "He and His Father were One," John x. 30—33; for this they believed to be blasphemy, as it is also there said. *A. C.* 7456. See also Exposition, verse 5.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER VIII.

VERSE 25. *Then they said unto Him, Who art thou? And Jesus said unto them, The Beginning, which thing I also spake to you.*—In the common version of the New Testament, what is here rendered, "The Beginning, which thing I also spake

to you," is rendered, "the same that I said unto you from the beginning;" but in the original Greek it is thus expressed, Τὴν ἀρχὴν δέ, τι καὶ λαλῶ ὑμῖν, which is literally, "the beginning, which thing I also spake to you." Thus the blessed Jesus again asserts His Supreme Divinity, by calling Himself ἡ Ἀρχὴ, which is the same title that He also assumes, Rev. i. 8, where He calls Himself "the Beginning and the Ending;" and again, at chap. iii. 14, "the Beginning of the Creation of God."

Verse 27. *They knew not that He said the Father to them.*—In the common version of the New Testament, these words are rendered, "They understood not that He spake to them of the Father;" but in the original Greek it is expressed, οὐκ ἔγνωσαν, ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν, which is literally, "They knew not that He said the Father to them." The literal rendering therefore is given, because it is expedient to maintain precision as to every expression in the original, and thus not to confound *knowing* with *understanding*, or *saying* with *speaking*, since in the internal sense the expressions have peculiar and distinct meanings.

Verse 38. *I speak what I have seen with My Father, and ye therefore do what ye have seen with your father.*—In the common version of the New Testament, the term "therefore" in this passage is omitted, but in the original, what is here rendered "therefore" is expressed by the term οὖν, which properly signifies "therefore," or *on that account*, or *for that reason*, thus implying, that as the Blessed Jesus, as to His Humanity, always *spoke* in agreement with what was dictated from His Divinity, for *the same reason*, or *therefore*, the Jews always *acted* in agreement with what was dictated from their father, or from the devil, since it is of necessity that a man must always act in conformity with his ruling principle, or ruling love, thus a good man in conformity with heavenly love from God, and a wicked man in conformity with infernal love from the enemy of God. According then to this view of the subject, the term "therefore" cannot be omitted without diminishing greatly the force and importance of the Lord's divine words.

Verse 42. *For I came forth, and come from God.*—In the common version of the New Testament, these words are rendered, "For I proceeded forth, and came from God," but in the original it is expressed Ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἦκα, which is literally, "I came forth, and come from God," meaning probably, not only the first assumption of His infirm Humanity from His Divinity, but also His continual assumption of a

Divine *Humanity* from the same Divine Source, which latter assumption may be properly called a “continual coming from God.” On this occasion it may be proper to remark, that the Greek term *ήκω*, which is rendered “I come,” appears to have a more interior meaning than the term *ἐρχομαι*, from which *εγέλθον* is derived.

Verse 43. *Why do ye not know My speech? Because ye cannot hear My Word.*—The intelligent reader will not fail to note in this remarkable passage, a distinction which the Blessed Jesus makes between His “speech” and His “Word,” and also between *knowing* the one, and *hearing* the other, from which distinction he will clearly discover, that the *speech* of the Divine Speaker implies His *outward* or *literal* meaning, whereas His “Word” is expressive of the *internal*, *spiritual*, and *divine* things involved in that meaning. He will also discover further, that the reason why the *outward* or *literal* meaning of the Divine Speaker is not better known, is, because the *internal*, *spiritual*, and *divine* things, which are involved in it, are not more attended to, or, what is the same thing, are not regarded as objects of infinitely more importance than any other.

Verse 44. *When he speaketh a lie, he speaketh from his own, &c.*—In the common version of the New Testament, what is here rendered “from his own” is rendered “of his own,” but the expression in the original is *ἐκ τῶν ἰδίων*, which is literally “from his own,” that is to say, from the principles of what is evil and false in his own mind.

Verse 54. *Jesus answered, If I glorify Myself, My glory is nothing; it is My Father that glorifieth Me, &c.*—In the common version of the New Testament, these words are rendered, “If I honour Myself, My honour is nothing; it is My Father that honoureth Me,” &c.; thus substituting “honouring” and “honour” in the place of “glorifying” and “glory,” as if there was no difference between the one and the other, when yet, in the internal sense, “honouring” and “honour” have more respect to the principle of Good, whilst “glorifying” and “glory” have more respect to the principle of Truth. See note above, chap. v. 41.

Verse 55. *And ye have not known Him, but I know Him, &c.*—It is remarkable that in the original two distinct terms are here applied to express the idea of *knowing*; for when the Blessed Jesus says, “Ye have not known Him,” He adopts a term derived from the root *γνωσκω*, whereas when He says, “But I know Him,” He adopts a term derived from the root *ειδέω*, whence it would appear that there are different de-

grees of *knowledge*, and that the term $\gamma\iota\omega\sigma\kappa\omega$ is expressive of a more *external* degree, whilst the term $\epsilon\iota\delta\epsilon\omega$ is expressive of what is more *internal*.

Verse 56. *Your father, Abraham, was glad to see My day, and he saw, and rejoiced.*—In the common version of the New Testament, these words are rendered, “Your father, Abraham, rejoiced to see My day, and he saw it, and was glad,” thus confounding the order of the two states, *rejoicing* and *being glad*, by making Abraham first *rejoice*, and then *be glad*, whereas in the original he is made first *to be glad*, and then *to rejoice*, and this according to the right order in the progress to bliss. For in the ascending scale of rege-nerate life, the right order is, that man should first *be glad* before he *rejoices*, since *to be glad*, or *gladness*, has reference to the gratification which he derives from the light or know-ledge of truth in his *understanding*, whereas *to rejoice*, or *joy*, has more reference to the gratification derived from the love of good in his *will*, which latter gratification cannot be tasted but by first passing through the former.

Verse 58. *Before Abraham was, I AM.*—The serious and intelligent reader will here again discover, and rejoice in the discovery of an express declaration of the identity of the Jesus of the New Testament with the Jehovah of the Old, since Jesus assumes to Himself the sacred name, I AM, by which Jehovah had been before distinguished.

JOHN.

CHAPTER IX.

CHAPTER IX.

THE INTERNAL SENSE.

1. AND passing by, He saw a man blind from [his] birth.

2. And His disciples asked Him, saying, Rábbi, who did sin, this man or his parents, that he was born blind?

3. Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God might be made manifest in him.

4. I must work the works of Him that sent Me whilst it is day: the night cometh when no man can work.

5. Whilst I am in the world, I am the light of the world.

6. When He had thus said, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay;

7. And said unto him, Go, wash in the pool of Siloam, which is, by interpretation, Sent. He therefore went his way and washed, and came, seeing.

THAT divine inquisition is taken of those, who are out of the church, and have not received instruction from the Word, and inquiry is made concerning the source of their ignorance. (Verses 1, 2.)

To which inquiry divine reply is made, that their ignorance does not proceed either from actual or hereditary evil, but that it is permitted to the end that the divine operation may be rendered more manifest by its removal. (Verse 3.)

Which operation is effectual in all states of good and truth appertaining to the church, but not when evil and false principles prevail. (Verse 4.)

And is from the LORD's DIVINE HUMANITY, who, in that Humanity is the source of Divine Truth, and who, by the literal sense of the Word, reforms those who are in ignorance, gifting them with the understanding of truth. (Verses 5, 6, 7.)

8. The neighbours therefore, and they who before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, that it is he ; but others, that he is like him. He said, I am he.

10. Then they said unto him, How were thine eyes opened?

11. He answered and said, A man called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and received sight.

12. Then said they unto him, Where is He ? He saith I know not.

13. They bring to the Pharisees him that aforetime was blind.

14. But it was the sabbath when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him, How he had received his sight ? He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Then some of the Pharisees said, This man is not of God, because he keepeth not

Which reformation appears scarcely credible to those who witnessed the former ignorance of those who are the subjects of it, and therefore they are led to inquire concerning the manner in which it was effected. (Verses 8, 9, 10.)

And are informed, that it was effected by the LORD in His Humanity, through the instrumentality of the letter of the Word, and the purification thereby wrought from unclean loves, in consequence of which purification the understanding was opened to the light of truth. (Verse 11.)

Hence inquiry is further made concerning the LORD's Humanity, which they, who have been reformed by it, cannot answer. (Verse 12.)

On which occasion the rulers of the perverted church are made acquainted with the case, and how the understanding of Truth had been restored through the letter of the Word. (Verses 13, 14.)

Therefore inquiry is made amongst them respecting it, and they are instructed that the restoration of the understanding of Truth was effected by the good of faith derived from the literal sense of the Word, producing purification from evil. (Verse 15.)

But with some this appears contrary to the law of the representative church, whilst to

the sabbath. Others said, How can a man that is a sinner do such miracles? [signs] And there was a scism among them.

17. They say again to the blind man, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet.

18. But the Jews did not believe concerning him that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

20. His parents answered them, and said, We know that this is our son, and that he was born blind;

21. But how he now seeth we know not; or who hath opened his eyes, we know not; he is of age, ask him; he shall speak for himself.

22. These things said his parents, because they feared the Jews; for the Jews had agreed already that, if any one should confess Him [to be] the Christ, he should be put out of the synagogue.

23. Therefore said his parents, he is of age, ask him.

24. Then called they again the man who was blind, and said unto him, Give glory to

others it appears to be of divine operation, so that they cannot agree on the subject. (Verse 16.)

Again inquiry is made of those who have been reformed, what their opinion is, and they reply, that the restoration of spiritual understanding, which they have received, is from the Divine Truth derived from the LORD's Humanity. (Verse 17.)

This, however, appears impossible to those who are of the perverted church, and therefore they explore the causes of spiritual ignorance, that they may know whether it be hereditary, or not, and how, if hereditary, it is to be removed. (Verses 18, 19.)

From which exploration they learn, that spiritual ignorance is hereditary, but how it has been removed, or by whom, they cannot discover, except by consulting those who have experienced its removal. (Verses 20, 21.)

In this exploration, however, a principle of evil was operative, since they had before determined to separate all from their communion, who should confess the LORD's Humanity to be the Divine Truth. (Verses 22, 23.)

- Again therefore they apply themselves to those, who had received spiritual sight, ex-

God ; we know that this man is a sinner.

25. Then he answered, and said, Whether He be a sinner, I know not ; one thing I know, that having been blind, I now see.

26. But they said to him again, What did He to thee ? How opened He thine eyes ?

27. He answered them, I have told you already, and ye did not hear ; wherefore would ye hear again ? Are ye also willing to be His disciples ?

28. Then they reviled him, and said, Thou art His disciple, but we are disciples of Moses.

29. We know that God spake to Moses ; but *as for* this man we know not whence He is.

30. The man answered, and said unto them, Indeed this is wonderful, that ye know not whence He is, and He hath opened mine eyes.

31. But we know that God heareth not sinners ; but if any one be a worshiper of God, and doeth His will, him He heareth.

32. It never was heard that any one opened the eyes of one that was born blind.

horting them to acknowledge the invisible God to be the giver of it, and not to attribute it to the assumed Humanity. (Verse 24.)

But reply is made, that whatever doubt there may be concerning the LORD's Humanity, yet one thing is certain, that the LORD in that Humanity has dissipated ignorance, by giving the understanding of Truth. (Verse 25.)

Still they are not satisfied with this reply, but continue to be inquisitive about the manner in which the understanding of Truth was imparted, insomuch that they seem disposed to believe in the LORD's Humanity. (Verses 26, 27.)

But their inquiry, it is found, was grounded in evil, for they scoff at those who believe, boasting that they themselves are true believers in the Word, which is from God, and insisting that in that Word nothing is taught concerning the LORD's Humanity. (Verses 28, 29.)

To this it is replied, that they ought to be convinced of the Divinity of the LORD's Humanity by its operation, since to give spiritual sight is a divine work, which cannot be wrought but through Divine Omnipotence. (Verses 30—33).

33. Unless this man was of God, he could do nothing.

34. They answered, and said unto him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out, and having found him, saith unto him, Dost thou believe in the Son of God?

36. He answered, and said, Who is He, Lord, that I might believe on Him?

37. And Jesus said unto him, Thou hast both seen Him, and it is He that speaketh with thee.

38. And he said, I believe, Lord; and he worshiped Him.

39. And Jesus said, For judgment am I come into this world, that they who see not may see, and that they who see may be made blind.

40. And [some] of the Pharisees who were with Him heard these things, and said unto Him, Are we blind also?

41. Jesus said unto them, If ye were blind, ye would not have sin; but now ye say, We see, therefore your sin remaineth.

But this reply is rejected with scorn, and imputed to an evil motive; therefore they who are of the perverted church, disclaim all belief in the **LORD's HUMANITY**, and all connection with those who profess such belief. (Verse 34.)

On the other hand, they who have been reformed by the good of faith, are accepted of the **LORD** in His **DIVINE HUMANITY**, and are questioned concerning their faith, and are thus taught, that the **LORD** in His **DIVINE HUMANITY** is always visible to the eye of faith, and always instructing in Truth. (Verses 35, 36, 37.)

Thus their faith is perfected, and they acknowledge from the heart that the **HUMANITY** of the **LORD** is **DIVINE**. (Verse 38.)

Which **HUMANITY** came into the world to reveal **Divine Truth**, which **Truth** makes those to see, who relish wisdom from the **LORD**, and makes those blind who are wise from themselves, thus who have the reputation of being learned. (Verse 39.)

For blindness is of two kinds, viz. the blindness arising from false principles, and that which comes from ignorance, and the former only is criminal, since to see and understand what is evil and still to do it, renders man guilty. (Verses 40, 41.)

EXPOSITION.

CHAPTER IX.

VERSES 1—33. *And passing by, He saw a man blind from [his] birth, &c. &c.*—It is impossible for any one to understand the particulars of this history, unless he be acquainted with the internal or spiritual sense of the Word, in which sense by “one blind from birth,” are meant those who are born out of the church, and thence incapable of knowing anything concerning the Lord, and of being instructed from the Word; by “the clay which the Lord made of spittle on the ground,” is signified reformation by truths derived from the sense of the letter of the Word, *ground* denoting the church where the Word is, *clay* denoting the ultimate Divine [principle] forming, the “anointing of which on the eyes of the blind,” denotes giving by it the understanding of truth; the “fish-pool of Siloam” also signifies the Word in the letter; “to be there washed” denotes to be purified from falses and evils. That these things are understood by what is said in this history, has been hitherto undiscovered. That “ground” signifies the church, see *A. C.* 566, 10,570. That “clay” signifies good from which truth is derived, thus good forming, 1300, 6669. That the “fish-pool of Siloam” signifies the Word in the sense of the letter, is evident from *Isaiah viii. 6.* And in general the fish-pools which were at Jerusalem, *Isaiah xxii. 9, 11.* *A. E.* 239.

Verse 4. *I must work the works of Him that sent Me, whilst it is day, &c.*—In this passage “day” denotes the time and state when there is good and truth, but “night” when evil and the false prevail. *A. C.* 2354. *A. E.* 98.

It is the first time of the church, which is understood by “day,” for then truth is received, because mankind are principled in good; and it is the last time which is meant by “night,” for then nothing of truth is received, because they are not principled in good. *A. C.* 6000. See also *A. R.* 922.

Verse 5. *I am the light.*—See Exposition, chap. i. 1, 7, 8, 10; iii. 19—21; iv. 24; viii. 12.

Of the world.—See Exposition, chap. xvii. 24; xviii. 20.

Veres 6, 7. *When He had thus said, He spat on the ground,*
14*

and made clay of the spittle, &c. &c.—This was done, because the reformation of man was represented, who is born in ignorance of truth, and to teach that reformation is effected by the good of faith, which is “clay.” *A. C.* 6669.

Verses 6, 14, 15. That loam or “clay” signifies the good of which is formed the mind or man of the church, appears also from the Word; as in Isaiah, “Now, Jehovah, thou art our Father; we are the *clay* and thou our father, and we all are the work of thy hand,” *Ixiv. 8*; where “clay” signifies the man himself of the church, who is formed by the Lord, consequently, the good of charity, which is the means of every man’s formation, that is, reformation and regeneration. See also *Jeremiah xviii. 6*. *A. C.* 1300.

By “the blind man” in this history are represented those who can see nothing of truth, because they are sensual, and who therefore only see those things which appear before the external senses, hence fallacies in the place of truths, to confirm which fallacies they also apply the sense of the letter of the Word; by “clay made of spittle” is signified sensual truth, such as is intended for persons of this description in the Word; by “the waters of the lake or fish-pool of Siloam,” are signified the truths of the Word, for all things were significative even to the waters in Jerusalem; and by “washing” is signified to purify from fallacies, which in themselves are falses; hence it may be manifest what the above things signify in a series; for all the miracles and actions of the Lord, when He was in the world, signified divine celestial and spiritual things, that is, such things as are of heaven and the church, and this by reason that they were divine, and the Divine [principle] always operates in ultimates from first principles, and thus in fulness; ultimates are such things in the world as appear before the eyes; hence it is that the Lord spake, and that the Word was written by such things in nature as correspond. *A. E.* 475.

Verses 14, 16. *It was the Sabbath.*—See Exposition, chap. v. 9, 10, 16, 18; vii. 23.

Verses 15, 16. *The Pharisees.*—See Exposition, chap. viii. 2—11.

Verse 22. *The Christ.*—See Exposition, chap. i. 41; xiv. 13.

Verse 27. *His disciples.*—See Exposition, chap. i. 37; vi. 70, 71; viii. 31, 32.

Verse 31. *Worshiper of God.*—See Exposition, chap. iv. 20—23.

And doeth His will.—See Exposition, chap. vii. 17; xiii. 17.

Verse 35. *Dost thou believe?*—See Exposition, chap. iii. 36; iv. 39, 41; vi. 28, 29, 36, 40, 69.

In the Son of God.—See Exposition, chap. iii. 16; v. 19—27; vi. 69: vii. 39; viii. 31, 36.

Verse 39. *And Jesus said, For judgment am I come into this world, that they which see not may see, &c. &c.*—“They that see” denotes those who think themselves intelligent above all others, concerning whom it is said, that they “shall become blind,” that is, will not receive faith; that “not to see,” or “to be blind,” is predicated of those who are in false principles, also of those who are in ignorance. See *A. C.* 2383.

To “come into the world for judgment” denotes to reveal Divine Truth, which Truth makes those to see who relish wisdom from the Lord, and makes those blind who are wise from themselves, thus who have the reputation of being learned. *A. C.* 9857. See also Exposition, chap. v. 22; vii. 25.

Verses 40, 41. *And some of the Pharisees who were with Him, said unto Him, Are we blind also? &c. &c.*—By “blind” in this passage are meant those who are blind in two senses, viz. those who are in a false principle, and those who are in ignorance of truth; with those who are within the church, and know what truth is, blindness is falsity; but with those who do not know what truth is, as is the case with those who are out of the church, blindness is ignorance of truth, and they are blameless. *A. C.* 2383.

To see and to understand what is evil, and still to do it, renders man guilty, as the Lord teaches in John, “Jesus said to the Pharisees, If ye were blind, ye would not have sin; but now ye say, we see, therefore your sin remaineth.” *A. C.* 9069. See also *D. P.* 231. *C. S. L.* 348.

But they who do not know anything concerning the Lord, as is the case with the generality in the two quarters of the globe, Asia and Africa, and likewise in the Indies, if they believe in one God, and live according to the precepts of their religion, by virtue of their faith and life are saved, for *imputation* is to those who *know*, and not to those who are ignorant, as it is not imputed as a crime to the blind when they stumble; for the Lord says, “If ye were blind, ye would not have sin, but now ye say, We see, therefore your sin remaineth.” *T. C. R.* 107.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER IX.

Verse 3. Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God might be made manifest in him.—From the former part of these words, if separated from connection with the latter, it would appear to be the declaration of Jesus Christ, that neither the blind man, nor his parents, had ever committed sin; whereas if the former part be read in connection with the latter, no such declaration is made: for the sense resulting from such connection is, not that the man and his parents had never sinned, but that they had not *so* sinned as to be out of the reach of Divine mercy and operation; in other words, they had not *so* sinned, “but that the works of God might be made manifest.”

J O H N.

CHAPTER X.

CHAPTER X.

THE INTERNAL SENSE.

1. VERILY, verily, I say unto you, he that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door, is the shepherd of the sheep.

3. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, because they know his voice.

5. But a stranger they will not follow, but will flee from him, because they know not the voice of strangers.

6. This parable spake Jesus unto them, but they knew

THE LORD in His DIVINE HUMANITY teaches, that who-soever does not approach Him in that Humanity, by faith and love, destroys in Himself the goods of faith by falses, and thus seeks to establish His own merit. (Verse 1.)

Whereas all they, who by faith and love approach Him in His Humanity, cherish and keep alive in themselves those goods. (Verse 2.)

Therefore their interiors are opened to the life of heaven, and they obey the divine precepts, and are gifted with heaven according to the good of love and faith, and are led of the LORD, and not of themselves. (Verse 3.)

And in all their operations they have respect to the LORD, and acknowledge the Divinity of His Humanity, because they obey His precepts, and shun all false principles, as not being in agreement with their love. (Verses 4, 5.)

That this teaching is not understood by the men of the

not what things they were which He spake to them.

7. Then said Jesus again unto them, Verily, verily, I say unto you, I am the door of the sheep.

8. All whosoever that have come before Me are thieves and robbers; but the sheep did not hear them.

9. I am the door: by Me if any one enter in, he shall be saved, and shall go in and go out, and find pasture.

10. The thief cometh not but to steal, and to kill, and to destroy; I am come that they may have life, and may have [it] abundantly.

11. I am the Good Shepherd: the Good Shepherd layeth down His soul for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf seizeth them, and scattereth the sheep.

13. But the hireling fleeth, because he is an hireling, and careth not for the sheep.

perverted church, therefore they are expressly taught again, that the only entrance to the life of heaven is through the **LORD'S DIVINE HUMANITY**, and that all who exalt themselves above that **HUMANITY**, destroy in themselves the life of heaven, and are opposed to all heavenly good, (Verses 6, 7, 8.)

Whereas they, who by faith and love acknowledge the **LORD in His DIVINE HUMANITY**, are made partakers of His Good and Truth in every state of life both internal and external. (Verse 9.)

For as evil and false principles deprive Good and Truth of their proper life, so the **LORD in His DIVINE HUMANITY** was manifested for the purpose of communicating heavenly life to every Good and Truth, and this in a greater fulness than had ever been before experienced. (Verse 10.)

Therefore the **LORD** teaches and leads to all truth, whilst by temptation-combats, through His own proper power, He unites His Divinity to His Humanity. (Verse 11.)

Whereas they who seek their own glory in what they do, having no regard to the good of others, fall in temptations, and are deprived of all heavenly good, inasmuch as they look more at recompence than at that good. (Verses 12, 13.)

14. I am the Good Shepherd, and know My own, and am known of My own;

15. As the Father knoweth Me, I also know the Father; and I lay down My soul for the sheep.

16. And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, one Shepherd.

17. For this doth My Father love Me, because I lay down My soul, that I may take it again.

18. No one taketh it from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

19. There was a scism therefore again among the Jews, on account of these sayings.

20. And many of them said, He hath a devil, and is mad; why hear ye Him?

21. Others said, These are not the sayings of him that hath a devil; can a devil open the eyes of the blind?

22. And it was at Jerusa-

But the LORD in His DIVINE HUMANITY imparts heavenly good, acknowledging all who receive that good, as His children, and being reciprocally acknowledged by them as their FATHER. (Verse 14.)

In like manner as the Divinity acknowledges the Humanity, and the Humanity reciprocally acknowledges the Divinity, and by enduring temptations unites itself with the Divinity. (Verse 15.)

Thus effecting the salvation of the spiritual, or those who are in the good of faith, and who, through the LORD's DIVINE HUMANITY will make one with the celestial, or those who are in the good of love. (Verse 16.)

For by temptations, inmost and plenary union of the Divinity with the Humanity, and of the Humanity with the Divinity, was effected until the Humanity became Divine. (Verses 17, 18.)

That these truths effect a work of judgment in the perverted church, by separating those who reject and blaspheme the LORD's Humanity, from those who acknowledge its divine power manifested in the restoration of the understanding of Truth. (Verses 19, 20, 21.)

So that some in the church

lem, the feast of Dedication, and it was winter.

23. And Jesus walked in the temple, in the porch of Solomon.

24. Then came the Jews round about Him, and said unto Him, How long dost thou hold our soul in suspense? If Thou be the Christ, tell us plainly.

25. Jesus answered them, I said unto you, and ye believe not; the works which I do in the name of My Father, these bear witness of Me.

26. But ye believe not, for ye are not of My sheep, as I said unto you.

27. My sheep hear My voice, and I know them, and they follow Me.

28. And I give unto them eternal life, and they shall never perish, and no one shall pluck them out of My hand.

29. My Father, who hath given to Me, is greater than all, and no one can pluck out of the hand of My Father.

30. I and the Father are one.

31. Then the Jews took again stones, that they might stone Him.

32. Jesus answered them,

are in the warmth of heavenly affection and life, whilst others are in the warmth of infernal affection and life, and the LORD in His Humanity was instilling introductory truths of wisdom: (Verses 22, 23.)

On which occasion, an apparently ardent desire is kindled in the perverted church, to know the truth respecting the LORD's Humanity, and they are instructed, that the truth has been declared to them, but they did not receive it, which truth is, that the operation of the LORD's Humanity proved it to be derived from the Divinity. (Verses 24, 25.)

This truth, however, they did not admit, because they were not principled in good, for all they, who are principled in good receive the doctrine of the LORD'S DIVINE HUMANITY, and are acknowledged by that Humanity, and are obedient to its guidance. (Verses 26, 27.)

They receive also from that Humanity the life of heavenly love, and are never separated from it, because there is no power which is able to separate them, since the Divine Good, by which they are drawn to the DIVINE HUMANITY, is above every other power, and one with that Humanity. (Verses 28, 29, 30.)

That they who are of the perverted church, oppose the above divine truths with falses, and being questioned why they

Many good works have I shewed you from My Father; for which of those works do ye stone Me?

33. The Jews answered Him, saying, For a good work we do not stone Thee, but for blasphemy, and because Thou, being a Man, makest Thyself God.

34. Jesus answered them, Is it not written in your law, I said, ye are gods?

35. If He called them gods, to whom the Word of God was [spoken,] and the Scripture cannot be dissolved;

36. Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?

37. If I do not the works of My Father, believe Me not.

38. But if I do, though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me, and I in Him.

39. Then they sought again to lay hold of Him, but He escaped out of their hand;

40. And went away again beyond Jordan, into the place where John was at first baptizing; and He abode there.

41. And many came to Him, and said, John indeed did no miracle [sign], but all things which John said of this Man are true.

thus set themselves against the operation of the Divine Good, they reply, that they do not oppose the Divine Good, but the blasphemous idea that Humanity can be Divine. (Verses 31, 32, 33.)

But this Humanity on the contrary teaches, that there is no blasphemy in calling Itself Divine, since the HOLY WORD, which is eternal truth, ascribes divinity to those who receive it, and therefore divinity ought more especially to be ascribed to that Humanity which proceeded from it, and which is it. (Verses 34, 35, 36.)

And the Humanity ought to be judged from its operation, since if its operation be divine, it is a manifest proof that it has reciprocal union with the Divine Good. (Verse 37, 38.)

That this reasoning is not apprehended by those who are of the perverted church, and therefore they again seek to destroy the LORD's Humanity, but in vain. (Verse 39.)

For the LORD in His Humanity applies Himself to the Gentiles, who are principled in introductory truths, and amongst them He establishes His church, being received by them with affection, and with faith, not grounded in miraculous testimony, but in the

42. And many believed in love of truth for its own sake.
Him there. (Verses 40, 41, 42.)

EXPOSITION.

CHAPTER X.

Verses 1, 2, 7, 9. *Verily, verily, I say unto you, he that entereth not in by the door, &c.*—“Door” in the Word signifies that which introduces, or lets in either to Truth, or to Good, or to the Lord; hence it is, that “door” also signifies Truth Itself, likewise Good Itself, and also the Lord Himself, for Truth leads to Good, and Good to the Lord; such things were represented by the “door” and vails of the tabernacle, and also of the temple. *A. C. 2356.*

“Thief” in the above passage denotes one who by falses destroys the goods of faith. *A. C. 9125.*

“Thief” also denotes the evil of merit, for he who takes from the Lord what is His, and claims it to himself, is called a thief; this evil, inasmuch as it closes the way, and prevents Good and Truth from the Lord flowing-in, is said “to kill and to destroy.” *A. C. 5135.*

From the above verses it appears, that the Lord Himself ought to be approached, to the intent that any one may be saved, and that he who approaches Him is the shepherd of the sheep, and he who does not approach Him is a “thief and a robber.” *D. P. 230.*

All, who do not enter in by the “door,” that is, by the Lord, are called *thieves and robbers*; but they, who enter in by the “door,” that is, by the Lord, are called the shepherds of the sheep; therefore, my friend, go to the Lord, and shun evils as sins, and reject the doctrine of faith alone, and then your understanding will be opened, and you will see wonderful things, and be affected by them. *A. R. 914.*

To enter into the “sheep-fold” is to enter into the church, and likewise into heaven; the reason why it denotes also into heaven, is, because they make one, and nothing else makes heaven but the church there; wherefore as the Lord is the bridegroom and husband of the church, so likewise

He is the bridegroom and husband of heaven. *T. C. R.* 380.

That to enter in by the “door” is to enter in by the Lord, is evident, for it is said, “I am the door of the sheep;” to enter in by the Lord is to go to Him, to acknowledge Him, to believe in Him, and to love Him, as He Himself teaches in several passages; thus, and no otherwise, man is let into heaven, wherefore He teaches, “By Me if any one enter in, he shall be saved, and he who climbeth up some other way is a thief and a robber.” *A. E.* 208. See also 248.

Verse 2. *The shepherd of the sheep*.—A shepherd, or one that feeds [the sheep], denotes one who leads and teaches. It is the affection of interior truth which teaches, for by virtue of that affection a church is a church, and a shepherd a shepherd. The ground and reason why a shepherd or one who feeds, signifies, in the Word, those who lead and teach, is because a flock signifies those who are led and taught. That a shepherd and a flock have such a signification is well known in the Christian world. *A. C.* 3795.

Verse 3. *The sheep hear His voice, &c.*—By “sheep” in the Word are understood those who are principled in truths derived from good, thus who are principled in faith derived from charity; by “voice” is not here understood voice, but the Divine Proceeding, which is Divine Truth, and which flows-in with those who are in the good of charity, and gives them intelligence, and so far as they are principled in good, gives wisdom; intelligence is of truth, and wisdom is of truth derived from good. *A. E.* 261.

To “hear the voice” denotes to have faith in the words of the Lord, and to *will* them. *A. C.* 3869. See also *Exposition*, chap. iii. 29.

To “call the sheep by name,” is to teach and lead every one who is in the good of charity, according to the state of his love and wisdom. *D. P.* 230.

“Sheep” denote those who are principled in the good of charity and of faith; to “hear a voice” denotes to obey the precepts; to “call by name, and lead them out,” denotes to gift with heaven according to the good of love and of faith, for a name, when predicated of men, is their quality as to love and faith. *A. C.* 9310.

The celestial are those of whom the Lord says, “He calleth His own sheep by name, and leadeth them out, and when He leadeth out His own sheep, He goeth before them, and the sheep follow Him, because they know His voice;” but the spiritual are those of whom the Lord says, “Other shcep I

have, which are not of this fold.” It is the good of love which makes the celestial church, but the good of faith which makes the spiritual church. *A. C.* 2669.

Verse 4 *The sheep follow Him, &c.*—By “following” the Lord is here meant to acknowledge His Divinity, and to obey Him; for it is said that He “goeth before His own sheep, and the sheep follow Him, and they know and hear His voice;” where to know and hear the voice of the Lord, signifies to do His precepts. *A. E.* 864. See also Exposition, chap. i. 37.

Verse 5. *They know not the voice of strangers.*—By the voice of strangers is here denoted what is false. *A. C.* 9926.

Verse 8. *All that ever came before Me are thieves and robbers, &c.*—Priests, who teach truths, and by them lead to good of life, and thus to the Lord, are the good shepherds of the sheep; but they who teach, and do not lead to good of life, and thereby to the Lord, are evil shepherds, who are called by the Lord “thieves and robbers.” *A. C.* 10,794.

It may be said, that on account of the sensual idea respecting redemption, and thence respecting God, in supposing redemption to consist merely in the passion of the cross, the ways to heaven, which are the ways to the Lord God the Saviour, are beset with thieves and robbers, John x. 1, 8, 9, and that the doors of the temple are thrown down, and thus have entered dragons, owls, and the tzjim, and jiim and have made a dreadful discord. *T. C. R.* 133.

Verse 9. *By Me if any one enter in, he shall be saved, and shall go in and go out, and find pasture.*—By “entering in and going out” is signified in every state of Good and Truth in worship, wherefore it signifies further to be led of the Lord as to every state of life, consequently to think and will what is good from a free principle, that is from Love and Faith, which are from the Lord, for those principles make freedom. The reason of the above signification of “going in and going out” is grounded in representatives in the other life; for in that life they go, walk, make progress, enter in and go out, as in the world, but all those things are performed according to the state of the life of their thoughts and affections; hence it is evident that all things which pertain to motion, signify those things which pertain to states of life, consequently that to “go in and go out” signify every state of life; thus the state of the thing treated of from beginning to end. *A. C.* 9927.

That “pasture” denotes Good and Truth, which recreate and sustain the soul or spirit of man, is plain from the above

words of the Lord, where “pasture” denotes the goods and truths pertaining to those who acknowledge the Lord, and seek life from Him alone. *A. C. 6078.*

To find “pasture” denotes to be taught, illustrated, and nourished in Divine Truths. *A. R. 914.*

Verse 10. *The thief cometh not but to steal, and to kill, &c.*—To “kill” denotes to destroy the life of faith; wherefore it is said, “I am come that they may have life.” *A. C. 6767.* See also Exposition, verses 1, 2, 8.

By “life” is here meant the life of heaven appertaining to man, which is also called eternal life, and which is derived from the Lord alone, who is therefore said to be *alive* and *living*; and inasmuch as He is Life, therefore all have life from Him, as He also teaches in John, “I am come that they may have life.” The reason why “life” signifies the Lord, and hence salvation and heaven, is, because the all of life is from one single Fountain, and that one single Fountain of Life is the Lord, whilst angels and men are only forms recipient of life from Him; the Life itself, which proceeds from the Lord, and which fills heaven and the world, is the life of His Love, which appears in heaven as light, and which illuminates the minds of the angels, and gives them to understand and to be wise. *A. E. 186.*

Verses 11, 14. *I am the good Shepherd.*—Because a shepherd denotes one who leads to the good of charity by the truth of faith, here, in the supreme sense, inasmuch as the Lord is treated of, it denotes essential Good, and essential Truth. *A. C. 6426.*

The Lord is called “the Shepherd,” with respect to the doctrine of charity and thence of faith, which is from Him. *A. E. 357.*

Verses 12, 13. *But he that is an hireling, &c.*—“Hirelings,” who do not think of recompense in heaven, but of recompense in the world, thus who do good for the sake of gain, whether it be honour or wealth, thus for the sake of themselves and the world, are natural infernal men; these hirelings are understood in the above passage. *A. E. 695.*

They who learn and imbibe truths from the Word, or from the doctrine of the church, or from any other sources whatsoever, even from themselves by conclusions, for the sake of gain, that is, that they may gain *honours* or *wealth*, or likewise, that they may *merit heaven*, these are they who, in the internal sense, are meant by “hirelings.” To the man of the church, gains ought to be in the last place, not in the first; when they are in the last place, they are then

servants ; but if in the first place, they are lords. He who respects gains in the *first* place, is an inverted man, and also is represented as inverted in the other life, with his head in hell ; but he who respects charity and faith in the first place, thus the Lord and his neighbour, he is an erect man, and also is presented erect in the other life, with his head in heaven.

A. C. 9180.

Seeth the wolf coming.—A “wolf” denotes one who seizes and disperses ; and whereas beasts, in the Word, signify lusts, a wolf signifies the avidity of seizing, as is also evident from the passages in the Word where a wolf is named as in Matt. vii. 15 ; John x. 12. *A. C. 6441.*

“Wolves” signify those who are opposed to innocence. *A. C. 3994.*

Verse 15. *As the Father knoweth me, I also know the Father ; and I lay down My soul for the sheep.*—By these words is meant that the Lord united the Divine [principle] to the Human by temptations through His own proper power. *A. C. 3381.*

Verse 16. *Other sheep I have, which are not of this fold, &c.*—It is written in Ezekiel, “Jehovah said, Son of man, take to thee one piece of wood, and write upon it for Judah and for the sons of Israel his companions, and take one piece of wood, and write upon it for Joseph, the piece of wood of Ephraim, and of all the house of Israel his companions ; and join them together, one to the other for thyself into one piece of wood, that they may be both one in My hand,” xxxvii. 16, 17, treating of the celestial and spiritual kingdom of the Lord ; the celestial kingdom is Judah ; the spiritual kingdom is Joseph, both which kingdoms were no longer to be two, but one ; they were also made into one by the coming of the Lord into the world. That by the coming of the Lord the spiritual were saved, see *A. C. 2661, 2716, 2833, 2834* ; these are they of whom the Lord speaks in John, “Other sheep I have which are not of this fold ; them also I must bring with Me, and they will hear My voice, and will become one flock and one Shepherd.” *A. C. 3969.* See also 7035. *A.E. 433.* See also *Exposition*, verse 3.

Verse 16. *Other sheep, &c.*—As to what concerns the Lord’s spiritual church, it is to be noted that it extends over the whole globe, being not limited to those who have the Word, and who thereby know the Lord and some particular truths of faith ; but it is also amongst those who have not the Word, and who therefore are altogether ignorant of the Lord, and consequently do not know any truths of faith (for all the

truths of faith have respect unto the Lord), that is, it is amongst the Gentiles remote from the church ; for there are several amongst them who know, by rational illumination, that there is one God, that He created all things, and that He preserves all things, likewise that from Him comes all good, consequently all truth, and that similitude with Him makes man blessed ; and who, moreover, live according to their religious tenets, in love to that God, and in charity towards their neighbour ; doing works of charity from the affection of good, and from the affection of truth worshiping the SUPREME. They who are such amongst the Gentiles, are those who are in the Lord's spiritual church ; and although they are ignorant of the Lord during their abode in the world, still they have *in* themselves the worship and tacit acknowledgment of Him when they are in good, for in all good the Lord is present, wherefore, also, these in another life easily acknowledge Him, and more so than such Christians as are not so principled in good, and yet receive the truth of faith respecting the Lord. The natural illumination which they have, contains in it a spiritual principle, for without a spiritual principle which is from the Lord, such things could never be acknowledged.

A. C. 3263.

Verses 17, 18. *For this doth My Father love Me, because I lay down My soul, that I may take it again, &c. &c.*—The arcanum which lies concealed in these words, cannot be seen by any one unless by him who is acquainted with the nature of temptations, by which man is regenerated ; for man in temptations is held in his freedom, from which it appears to him as if he fought from himself ; yea, in temptations man has a stronger spiritual freedom than out of them, inasmuch as it is more interior ; for all freedom is of love, wherefore man then fights from the love of truth, and thence from the love of eternal life. From these few observations, it may in some measure be seen what the above words of the Lord involve, viz. that He fought from His own freedom, and at length laid down His soul, to the intent that He might do all things from His own proper power, and hence from Himself might be made justice, which could not have been effected but from His free principle ; hence it is said, “I lay down My soul of Myself, I have the power of laying it down, and the power of taking it again ; this commandment I have received of My Father.” *A. E. 900.*

That the Lord Himself by His own proper power governed in a state of temptations, that is, overcame the hells which were in evils and falses, and thus glorified or made divine the

Human [principle] in Himself, is manifest from the above words, "I lay down My soul," &c. *A. C.* 5045.

The Lord admitted into Himself temptations, that He might expel thence all that was merely human, and thus until nothing remained but what was Divine; that the Lord admitted temptations into Himself, even the last, which was that of the cross, may be manifest from His words, "No one taketh My soul from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again." *A. C.* 2816.

That the Lord in the passion of the cross, was left to Himself, is manifest from this His exclamation on the cross, "My God, My God, why hast thou forsaken Me;" and likewise from these His words, "No one taketh My soul from Me," &c., from which words it may be manifest, that the Lord did not suffer as to His Divinity but as to His humanity, and that on this occasion inmost and thus plenary union was effected. *T. C. R.* 126.

Verse 22. *At Jerusalem*.—See Exposition, chap. v. 1.

The feast, &c.—See Exposition, chap. ii. 8, 23; v. 1; vii. 2.

It was winter.—Hours, days, weeks, months, and years, in the Word, signify states, and their progressions in their series and their complex; and when times are predicated of the church, by morning is understood its first state, by noon its fulness, by evening its decrease, and by night its end. The same is signified by the four seasons of the year, which are spring, summer, autumn, and winter. *D. L. W.* 73.

Verse 23. *In the temple*.—See Exposition, chap. ii. 19, 21.

Verse 24. *The Christ*.—See Exposition, chap. i. 37, 41.

Verses 25, 26. *Ye believe not*.—See Exposition, chap. i. 12—14; iv. 39, 41; vi. 36, 40, 69.

Verse 28. *And I give unto them eternal life*, &c.—That they who are conjoined to the Lord by love and faith, receive eternal life, that is, the life of heaven, which is salvation, is evident from these words, "The sheep follow Me, and I give them eternal life, nor shall they ever perish." *A. E.* 349. See also Exposition, verse 10, and chap. v. 40; vi. 27, 40, 57.

Verse 29. *My Father who hath given to Me, is greater than all*, &c. &c.—The Lord here speaks of the Father as of another [Being,] saying, "No one can pluck the sheep out of the hand of My Father;" and yet, lest they should believe that the Father and He were two, He says, verse 30, "I and My Father are One;" and lest they should believe that they were one only by love, He adds, "That ye may know and believe

that the Father is in Me, and I in the Father ;" hence it may be manifest, that the Lord by the Father meant Himself, or the Divine in Himself from conception ; and that by the Son, whom the Father sent, He meant His Human, for this was sent into the world, by being conceived of God the Father, and born of a virgin. *A. E.* 852.

Verse 30. *I and My Father are One.*—The *Essential Human* [principle] consists of the *rational* principle, which is the same with the internal man, and of the *natural* principle, which is the same with the external man, and also of the *body*, which serves the natural principle as a means or outermost organ of living in the world, and by the natural serves the rational principle, and moreover by the rational the Divine. Inasmuch as the Lord came into the world that He might make the *whole human* in Himself Divine, and this according to divine order, and by Jacob (Gen. xxviii.) is represented the Lord's natural principle, and, in the supreme sense, by the life of His sojourning, *how* the Lord made His Human Divine, therefore where it is said, "If I shall return in peace to the house of My Father," &c. (verse 21) is signified the union of the Lord's Human with His DIVINE, and that as to the *Divine Natural* principle He should also be Jehovah, by the union of the Divine Essence with the Human, and of the Human with the Divine. This union is not to be understood as of two who are distinct from each other, and only conjoined by love, as a father with a son when the father loves the son and the son the father, or as when a brother loves a brother, or a friend a friend, but it is a *real union into ONE*, so that they are not two but *One*, as the Lord also teaches in several places ; and because they are *One*, therefore also the *whole Human* of the Lord is the Divine *Esse* or Jehovah. *A. C.* 3737.

Hence it is that in heaven, they know no other Father but the Lord, because the Father is in Him, and He is one with the Father, and when they see Him, they see the Father. *A. C.* 2004. See also Exposition, chap. viii. 19.

Verse 31. *Took up stones, &c.*—See Exposition, chap. viii. 6, 59.

Verse 34. *Your law.*—See Exposition, chap. vii. 19 ; viii. 5.

Verses 34, 35. *I said, Ye are gods, &c.*—God, in the supreme sense, is the DIVINE which is *above* the heavens, but God, in the internal sense, is the DIVINE which is *in* the heavens ; the Divine which is above the heavens is the Divine Good, but the Divine which is in the heavens is the Divine Truth ; for from the Divine Good proceeds the Divine Truth, and this

makes heaven and arranges it; for what is properly called heaven is nothing else than the DIVINE there *formed*, inasmuch as the angels, who are in heaven, are human forms recipient of the DIVINE, and constituting a common form which is that of a man. And whereas the Divine Truth in the heavens is what, in the Word of the Old Testament, is meant by *God*, it is from this ground that, in the original tongue, God is called *Elohim* in the plural; and also that the angels who are in the heavens, because they are recipients of the Divine Truth, are called *gods*, as in Ps. lxxxix. 6—8. And in John, “Jesus said, Is it not written in your law, I said, Ye are *gods*? Thus He called them gods to whom the Word of God was spoken,” x. 34, 35. Besides where the Lord is called God of gods, and Lord of lords. *A. C.* 7268.

When the angels are called *gods*, *truths* are signified. The reason why truths are called gods, is, because truth proceeds from the DIVINE ITSELF, and in itself is Divine, whence they who receive it are called gods, not that they are gods, but that the truth, which pertains to them, is Divine; hence it is that in the original tongue God is called *Elohim* in the plural. The Divine Itself is the Divine Good, but what proceeds from it is the Divine Truth, which fills the universal heaven. *A. C.* 7873.

Verse 36. *The Father hath sanctified*.—See Exposition, chap. xvii. 19.

Verse 38. *That ye may know and believe that the Father is in Me and I in Him*.—With those who are only in the science of a thing, and thence in thought concerning it, “to know” is to understand; but with those who are in faith, “to know” is to believe; whilst with those who are principled in love, “to know” is to perceive. *A. C.* 10,155. See also verses 25, 26; and Exposition, chap. vi. 69; xiv. 7.

From the expression, “That the Father is in Me and I in the Father,” it may be manifest what is the quality of the union of the Divine [principle] and the Human in the Lord, viz. that it is mutual and reciprocal, which union is what is called the Divine Marriage, from which descends the heavenly marriage, which is the kingdom itself of the Lord in the heavens. *A. C.* 2803.

Verse 40. *Beyond Jordan, &c.*—See Exposition, chap. i. 28.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER X.

VERSE 1. He that entereth not in by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.—According to the literal sense of these words, it is not easy to distinguish between “a thief” and “a robber;” but according to the spiritual sense the distinction is both evident and edifying, because “a thief” denotes one who claims *truth* to himself as his own property, not acknowledging it to be the Lord’s; whereas “a robber” is one who claims *good* to himself, and thus alienates it from its DIVINE PROPRIETOR.

Veres 3 and 4. *And He calleth His own sheep by name, and leadeth them out; and when He putteth forth His own sheep, &c.*—The Lord here makes a distinction between “leading out” His sheep, and “putting them forth,” in order to mark the two distinct states of regenerate life; *first*, when man is under the instruction of truth, and is thus *led* to good; and *secondly*, when he has attained to a state of good, and from that state *goes forth* to the discharge of all those duties which truth teaches to be duties, and which good delights in performing.

Verse 8. All whosoever that have come before Me are theives and robbers, &c.—It would seem from the letter of these words, as if the Blessed Jesus condemned all who, at any period of the world, had assumed the office of teachers or instructors in the church. But according to the spiritual meaning of the words, no such condemnation is pronounced. For the spiritual sense teaches, that “coming before Him” is not to be understood *in regard to the time in which they lived*, but *in regard to the spirit in which they taught*, and that thus to *come before* the Blessed Jesus, means to exalt themselves above Him, or to set their own understandings above His, consequently to teach from themselves, and not from the Word. All such therefore are here called “thieves” and “robbers,” because they ascribe both Truth and Good to themselves, and not to the Lord.

Verse 11. I am the good shepherd.—*The good shepherd, &c.*—What is here rendered “good,” is expressed in the original

Greek by the term *καλὸς*, which properly signifies *beautiful*, and thus suggests an idea distinct from the term *ἀγαθὸς*, or “good,” for what is *beautiful*, or *καλὸν*, is predicated of Truth, whereas what is “good,” or *ἀγαθὸν*, is predicated of Good.

Verse 12. *And the wolf seizeth them, and scattereth the sheep*.—The intelligent reader will not fail to note in this passage the reference to the infernal marriage of what is evil and what is false, which is so pointedly described; for the term “seizeth,” as here applied to the “wolf,” is intended to mark the violent operation of *evil*, whilst the term “scattereth” marks with equal force the deceitful operation of all those *false* principles and persuasions which proceed from evil.

Verse 35. *If He called them gods, to whom the Word of God was [spoken,] and the Scripture cannot be dissolved, &c.*—What is here rendered “was [spoken,]” is expressed in the original by the term *ἐγένετο*, from *γίνομαι*, which properly signifies *to be born*, or *produced*, thus denoting the *birth* or *production* of the Word of God in its literal or external expression. Accordingly the Lord here makes a distinction between what He calls “the Word of God,” and “the Scripture,” because “the Word of God” involves in it the whole of the Divine Truth proceeding from the Divine Good, whereas “the Scripture” denotes this truth in its *written state*, or as it is expressed in its letter or history, on which account it is said of it, that it “cannot be dissolved” [or *loosened*, as the original Greek implies,] to denote that it cannot be separated from its internal sense, or that Divine Word from which it has birth.

JOHN.

CHAPTER XI.

CHAPTER XI.

THE INTERNAL SENSE.

1. Now there was a certain sick [person] Lazarus, of Bethany, of the village of Mary and Martha her sister.

2. But it was Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother, Lazarus, was sick.

3. Then the sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick.

4. When Jesus heard, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified by it.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. When therefore, He heard that he was sick, then He abode still two days in the place where He was.

7. Then after that He saith to the disciples, Let us go into Judea again.

THAT the good of life in the church amongst the Gentiles was infested with evils and falses, being in external truth, derived from the affections of good and truth. (Verse 1.)

And that from the affection of good they acknowledged the LORD with love, and from truth grounded in that love had faith in His DIVINE HUMANITY. (Verse 2.)

Therefore they confess to the LORD the infestation under which they labour, and are consoled with the assurance that it would not terminate in their eternal destruction, but would tend only to make more manifest the Divine Truth of the LORD's DIVINE HUMANITY, to which the affections of good and truth, and also the good of life thence derived, are conjoined by love. (Verses 3, 4, 5.)

Nevertheless it is necessary that the infestation should continue for a longer period, both as to Good and as to Truth, before it is removed, after which period preparation is made by the Divine Good

8. The disciples say to Him, Rabbi, the Jews just now sought to stone Thee, and goest Thou thither again?

9. Jesus answered, Are there not twelve hours of the day? If any one walk in the day, he doth not stumble, because he seeth the light of this world.

10. But if any one walk in the night, he stumbleth, because the light is not in him.

11. These things He said; and after this He saith unto them, Lazarus, our friend, sleepeth; but I go, that I may awake him out of sleep.

12. Then His disciples said, Lord, if he sleep, he will be preserved [saved].

13. Jesus however, spake of his death, but they thought that He spake of the sleeping of sleep.

14. Then said Jesus to them plainly, Lazarus is dead.

15. And I rejoice on your account that I was not there, that ye may believe; but let us go to him.

16. Then said Thomas, who is called Didymus, to his fellow-disciples, Let us also go, that we may die with him.

17. Then Jesus coming, found that he had lain four days already in the sepulchre.

and Truth for its removal, notwithstanding the opposition of false persuasions. (Verses 6, 7, 8.)

On which occasion the church is admonished concerning all the several states of truth, and concerning the necessity of living according to them, since by so doing man escapes all false persuasions, whereas by neglecting to do so, he is ensnared in them. (Verses 9, 10.)

In which latter case the good of the church is immersed in merely natural ideas, whilst it is the divine intention to communicate spiritual ideas. (Verse 11.)

And such natural ideas are supposed to be conducive to spiritual good, whereas the Divine Truth teaches that, when separated from spiritual ideas, they destroy that good. (Verse 12, 13, 14.)

Nevertheless, out of this destruction the **LORD** in His DIVINE HUMANITY provides blessing for the church, by confirming the principle of a divine faith, when by divine presence and operation the good is revived. (Verse 15.)

Inspiring thus a desire in those, who are principled in the truths of the church, to experience the same revival. (Verse 16.)

That at the **LORD**'s coming to establish the church, it is discovered that all the good of

18. Now Bethany was near unto Jerusalem, about fifteen furlongs off.

19. And many of the Jews came to those about Martha and Mary, to comfort them concerning their brother.

20. Then Martha, when she heard that Jesus was coming, went to meet Him; but Mary sat in the house.

21. Then said Martha to Jesus, Lord, if Thou hadst been here, my brother had not died.

22. But even now I know, that whatsoever Thou shalt ask of God, God will give to Thee.

23. Jesus said unto her, Thy brother shall rise again.

24. Martha saith unto Him, I know that he shall rise again in the resurrection in the last day.

25. Jesus said unto her, I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live.

26. And whosoever liveth and believeth in Me, shall never die. Believest thou this?

life is perished, even to the conjunction of the principle of evil and of what is false. (Verse 17.)

And that even in the vassated church are some, who are made sensible of this mischief, and who attach themselves to the affections of Truth and Good in order to remedy it. (Verses 18, 19.)

On which occasion they first apply themselves to the **LORD'S DIVINE HUMANITY** under the impulse of the affection of truth, whilst the affection of good is apparently quiescent. (Verse 20.)

Confessing from the former affection, that the destruction of the good of life in the church is a consequence of not cherishing the influence of Divine Good, and yet convinced that if the Divine Good be implored through the **DIVINE HUMANITY**, in which it dwells, the good of life may still be restored. (Verses 21, 22.)

Wherefore they are comforted with the persuasion, instilled by the **DIVINE HUMANITY**, that the good of life shall be restored, and this not at the end of the church, but at its commencement, since the **LORD** in His **DIVINE HUMANITY** is the all both of truth and of good in the church, and therefore by faith in Him, even they, who were destitute of good, receive good, and if to their faith they join a good life, that good can

27. She saith unto Him, Yea, Lord, I believe that Thou art the Christ, the Son of God, who should come into the world.

28. And when she had said these things she went away, and called Mary her sister privately, saying, The Master is come, and calleth thee.

29. As soon as she heard, she arose quickly, and came to Him.

30. But Jesus was not yet come into the village, but was in the place where Martha met Him.

31. The Jews then, who were with her in the house, and who comforted her, seeing Mary that she arose up hastily and went out, followed her, saying, She goeth unto the sepulchre to weep there.

32. Then when Mary came where Jesus was, seeing Him, she fell at His feet, saying, unto Him, Lord, if Thou hadst been here, my brother had not died.

33. Jesus then, when He saw her weeping, and the Jews also weeping who came with her, groaned in spirit and was troubled.

34. And said, Where have ye laid him? They say unto Him, Lord, come and see.

never perish. (Verses 23—26.)

Hence the faith of the church in the **LORD'S DIVINE HUMANITY** is confirmed, together with the devout acknowledgment that His coming into the world had been predicted. (Verse 27.)

The affection of good also is excited, under a sense of the divine presence and tenderness, and is elevated to conjunction with the **LORD'S DIVINE HUMANITY**. (Verses 28, 29.)

Nevertheless, conjunction was not yet wrought with the exterior truths of the church, but only with those who were in the affection of good, and obedient to that affection. (Verses 30, 31.)

Which conjunction produces deep humiliation, together with the acknowledgment of the Divinity of the **LORD'S Humanity**, and that the destruction of the good of life in the church is owing to a want of that acknowledgment. (Verse 32.)

Hence the divine compassion and tenderness is the more excited, together with inquisition into the state of the good of life in the church. (Verses 33, 34, 35.)

35. Jesus wept.

36. Then said the Jews, Behold how He loved him.

37. And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus then again groaning in Himself, cometh to the sepulchre; but it was a cave, and a stone lay upon it.

39. Jesus saith, Take away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh, for he hath been [dead] four days.

40. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone [from the place] where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me.

42. And I knew that Thou hearest Me always; but because of the multitude standing by I said [it,] that they may believe that Thou hast sent Me.

43. And having said these

Which is regarded by some as a proof of the Divine Love towards that good, whilst others are perplexed with the thought, that if that good had been an object of divine regard, it would then have been preserved from destruction. (Verses 36, 37.)

Still the divine compassion applies itself to the state of that good, discovering it to be in an obscure state, in consequence of the prevalence of false persuasions, and therefore first requires that those false persuasions should be removed. (Verse 38, and part of 39.)

Nevertheless they who are in the affection of truth, think it impossible to restore the good of life, when it is so far destroyed as to be succeeded by the conjunction of what is evil and false; but they are reproved for their want of faith in the divine promise. (Verse latter part of the 39th, 40.)

Therefore they renounce all false persuasions, on which occasion they are instructed, that the Lord united His Humanity to His Divinity for the sake of mankind, that they might have access to Him in His Humanity thus glorified, or made Divine. (Verses 41, 42.)

In which Humanity He is

things, He cried out with a great voice, Lazarus, come forth.

44. And he that was dead came forth, bound feet and hands with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

ever operative by His Divine Truth proceeding from His Divine Good, to vivify in His church the good of life, which being thus vivified, is at first destitute of freedom both internal and external, by reason of the false persuasions with which it was infested, but presently recovers that freedom through instruction in the Divine Word. (Verses 43, 44.)

45. Then many of the Jews who came to Mary, and saw the things which Jesus did, believed in Him.

46. But some of them went away to the Pharisees, and told them what things Jesus had done.

47. Then the chief priests and Pharisees gathered together a council, and said, What do we? For this man doeth many signs.

48. If we let Him thus alone, all will believe in Him, and the Romans will come, and take away both our place and nation.

49. And one of them, Caiaphas, being high priest that same year, said to them, Ye know nothing at all;

50. Neither do ye consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

51. But this he said not of himself; but being high priest that year, he prophesied that

Hence many in the perverted church, who were in the affection of good, and in illustration from the **Lord**, become admissive of faith in His **DIVINE HUMANITY**, whilst others neglect such faith, and excite persecution against it. (Verses 45, 46.)

On which occasion they who are more principled in self-love and hypocritical worship, unite their endeavours to check the operation of the **Lord** in His **DIVINE HUMANITY**, under an alarm for their own authority. (Verses 47, 48.)

In which persecution they encourage themselves by the prediction, that it is of divine appointment, that the **Lord** in His Humanity should be made a sacrifice, not for the Jewish nation only, but for all the faithful throughout the earth, that they may become His church and people. (Verses 49—52.)

Jesus was about to die for that nation;

52. And not for that nation only, but that He should also gather together into one, the children of God that were scattered abroad.

53. Then from that day they consulted together, that they might put Him to death.

54. Jesus therefore walked no more openly among the Jews, but departed thence into the country near the wilderness, into a city called Ephraim, and there continued with His disciples.

55. But the passover of the Jews was near, and many went out of the country up to Jerusalem before the passover, that they might purify themselves.

56. Then they sought Jesus, and said one to another as they stood in the temple, What think ye, that He will not come to the feast?

57. But both the chief priests and the Pharisees had given a command, that if any one knew where He were, he should declare [it,] that they might lay hold of Him.

Therefore they are intent on the destruction of that Humanity, which on that account is hid from the perverted church, and made manifest to those of the new church, who are in the intelligence of truth, but obscurely. (Verses 53, 54.)

Nevertheless, by representative worship, and the purification which it enjoined, many in the perverted church are inquisitive about the LORD's Humanity, whilst they who are principled in self-love and hypocritical worship, still plot His destruction. (Verses 55, 56, 57.)

EXPOSITION.

CHAPTER XI.

VERSES 1, 43, 44. *There was a certain sick [person] Lazarus, &c.*—The resurrection of Lazarus from the dead, which is the subject of this chapter, involves in it the resuscitation of a new church amongst the Gentiles, for all the miracles which were wrought by the Lord, as being Divine, involved states of His church. *A. C. 2916.*

Veres 1, 3, 5, 36. *He whom thou lovest, &c.*—By Lazarus are understood all whom the Lord loves because they desire truths from a *spiritual affection*. That the Lord loved a certain person called Lazarus, whom also He raised from the dead, is evident in John xi. 1, 3, 5, 36; and that he sat with the Lord at the table, xii. 2; wherefore he also is called Lazarus by the Lord, who desired to be fed with the crumbs falling from the table of the rich man, by which is signified a desire for truths from a spiritual affection. *A. E. 137.*

Intelligence and wisdom from the Lord in-flow into the spiritual affection of truth from the Lord; for the affection of everyone receives and imbibes things congenial with itself, as a sponge does water. The reason why the spiritual affection of truth is from the Lord alone, is because the Lord is Divine Truth in heaven and the church, for it proceeds from Him, and inasmuch as He loves to lead every one to Himself and to save him, and this can only be effected by the knowledges of Good and Truth from the Word, therefore He loves to implant them in man, and to make them principles of his life, for thus and no otherwise He can lead man to Himself and save him. *A. E. 118.*

Verse 4. *Not unto death.*—See Exposition, chap. viii. 21.

Verse 9. *Are there not twelve hours in the day? &c.*—“Twelve hours” denote all the states of truth; “to walk in the day” denotes to live in the truth; and “to walk in the night” denotes to live in what is false. *A. C. 6000.* See also Exposition, verse 17.

By “day” is signified illustration in truths derived from good, and by “twelve hours of the day” all things of truth derived from good, and by “walking” is signified to live; hence by the above words in the spiritual sense is signified,

that he who lives in any kind of truth derived from good is in illustration and does not wander into falses. *A. E.* 430.

Verse 10. *But if any one walk in the night, he stumbleth, because the light is not in him.*—In this passage “night” denotes the false derived from evil; “light” denotes the truth derived from good; for as all the light of truth is from good, so all the “night” of what is false is derived from evil. *A. C.* 2352.

To “stumble,” signifies the lapsing into errors. *A. E.* 781.

Verse 11. *Lazarus, our friend.*—By the *beggar Lazarus* (Luke xvi.) are meant the Gentiles, because they were not in possession of the Word. The reason why the Gentiles are meant by Lazarus, is, because the Gentiles were beloved by the Lord, as that Lazarus was who is called His friend, John xi. 11. *S. S.* 40; *T. C. R.* 215.

I go that I may awake him.—He who learns truths and lives according to them, is like one who is waked out of sleep. Natural life, considered in itself, or without spiritual life, is nothing else but sleep; but natural life in which there is spiritual life is wakefulness, and this state can only be acquired by truths. *A. R.* 158.

Verse 16. *Then said Thomas, &c.*—See Exposition, chap. xx. 29.

Verses 17, 39. *Four days.*—“Four” is predicated of goods or of evils; for in the Word all numbers signify things, and some numbers belong to the spiritual class, and some to the celestial class; the numbers three, six, and twelve, to the spiritual class, and the numbers two, four, and eight, to the celestial class; the numbers which are of the spiritual class are predicated of truths or falses, and those which are of the celestial class, of goods or evils. *A. C.* 10,624. See also Exposition, chap. vi. 17—21.

In the sepulchre.—Sepulchre, in the internal sense of the Word, signifies life or heaven, and, in the opposite sense, death or hell. The reason why it signifies life or heaven is, because the angels who are in the internal sense of the Word, have no idea of a sepulchre, inasmuch as they have no idea of death; wherefore instead of a sepulchre they perceive nothing else but a continuation of life, consequently resurrection; for man rises again as to his spirit, and is buried as to his body; and whereas burial signifies resurrection it also signifies regeneration, for regeneration is man’s *first* resurrection, inasmuch as he then dies as to the old man, and rises again as to the new man; by regeneration, man from being dead becomes alive; hence comes the signification of a

“sepulchre” in the internal sense. Sepulchre, in an opposite sense, signifies death or hell, because the wicked do not rise again to *life*, and therefore when the subject treated of is concerning the wicked, and mention is made of a sepulchre, in this case there occurs to the angels no other idea than that of hell; this is the reason why hell in the Word, is also called a “sepulchre.” *A. C.* 2916.

The life of heaven is called *eternal life*, and the life of hell is called *spiritual death*. *N. J. H. D.* 211.

Verse 20. *Sat in the house*.—See Exposition, chap. vi. 10.

“House” signifies various things, as the church, good therein, also a man, and likewise his mind both natural and rational. *A. C.* 9150.

Good pertaining to man is in the Word compared to a house, and on this account a man who is principled in good is called the *house of God*. *A. C.* 3128. See also Exposition, chap. viii. 31—36.

Verses 23, 24. See Exposition, verses 17, 25.

Verse 25. *Jesus said unto her, I am the resurrection and the life, &c.*—The internal of the Lord was Jehovah Himself, inasmuch as He was conceived of Jehovah Himself, who cannot be divided and become another’s, as a son who is conceived by a man-father; for the *DIVINE*, like the *Human*, is not divisible, but one and the same, and remains; with this Internal the Lord united the *Human Essence*; and whereas the internal of the Lord was Jehovah, it was not a form recipient of life, as the internal of a man, but was *Life Itself*; His *Human Essence* likewise by unition became in like manner *Life*, wherefore the Lord so often says that He is “the *Life*.” *A. C.* 1999. See also Exposition, chap. x. 29, 30.

“I am the resurrection and the life,” signifies that from Him is both resurrection and life, and not from another; “he that believeth in Me,” signifies who believes in His *Divinity*, and that He is the *Omnipotent* and only *God*; and whereas no one can believe this, but he who lives the *life of charity*, therefore this also is meant by believing in Him; “though he die he shall live,” signifies although he be naturally deceased, yet he shall rise again into life; “and every one who liveth, and believeth on Me, shall not die eternally,” signifies that he who is reformed shall not spiritually die, that is, be damned, but shall rise again into life eternal; hence it is evident that by dying is not meant to die, but to rise again into life. *A. E.* 899. See also Exposition, verse 17, and chap. viii. 24.

Man is so created that, as to his internal, he cannot die;

for he is capable of believing in and of loving God, and thus of being conjoined to God by faith and love and to be thus conjoined to God is to live to eternity.

The spirit of man, after the dissolution of the body, appears in the spiritual world in a human form, in every respect as in the natural world. He enjoys the faculty of sight, of hearing, of speaking, and of feeling, as he did in the world; and he is endowed with every faculty of thought, of will, and of action, as when he was in the world; in a word, he is a man in all respects, even to the most minute particular, except that he is not encompassed with the gross body which he had in the world. This he leaves when he dies, nor does he ever resume it. This continuation of life is meant by the resurrection.

The life of man after death is the life of his love and of his faith; hence the nature of his life to eternity is determined by the quality which had belonged to these during his life in the world. With those who loved themselves and the world supremely, this life is the life of hell; and with those who had loved God supremely, and the neighbour as themselves, it is the life of heaven. The latter are they who have faith, but the former are they who have no faith. *N. J. H. D.* 223—227.

That the salvation of the human race depends on the acknowledgment of the essential Divine in the Human of the Lord, consequently that that acknowledgment is an essential of the church and of its worship, the Lord teaches in several passage, as in the above. *A. C.* 10,370. See also Exposition, chap. i. 12—14; iv. 39, 41; vi. 36, 40, 69.

Verse 27. *Thou art the Christ.*—See Exposition, chap. i. 37, 41.

Verse 29. *As soon as she heard.*—See Exposition, chap. iii. 29; v. 25; x. 3, 4.

She arose, &c.—To “arise” is an expression which often occurs in the Word, yet its interior signification is but little attended to, because it is a familiar expression frequently used in ordinary discourse; nevertheless, in the internal sense, it implies elevation of mind. *A. C.* 2401.

Verse 30. *The village, &c.*—“Villages” denote the external things of faith and thus of the church. The external things of the church are rituals; the internal things are doctrinals, when these are not things of mere science only, but of life. External things were represented by “villages,” because they were out of cities; but internal things were represented by cities themselves. *A. C.* 402, 3270.

Verse 32. *She fell at His feet, &c.*—To fall on the face was

a ceremony of adoration in the most ancient church, and thence was adopted by the ancients, by reason that the face signified the interiors, the state of the humiliation of which was represented by falling on the face ; hence it became a usual ceremony in the representative church of the Jews. True adoration, or humiliation of the heart, is always attended with a prostration of the body on the face to the earth before the Lord, as a gesture naturally flowing from thence ; for in the humiliation of the heart there is an acknowledgment, on man's part, that he is nothing but mere filthiness, and at the same time an acknowledgment of the infinite mercy of the Lord towards such a being. *A. C.* 1999.

Verse 35. *Jesus wept.*—That weeping is an effect of grief and of love is a known thing, consequently it is an effect of mercy, for mercy is love grieving, or weeping. The Divine Love is on this account called mercy, because the human race of themselves are in hell ; and when man perceives this in himself, he implores *mercy*. Inasmuch as weeping is also mercy in the internal sense, therefore occasionally in the Word, weeping is predicated of Jehovah or the Lord, as in *Isaiah* xvi. 9 ; *Luke* xix. 41 ; and in other passages. *A. C.* 5480. See also *Exposition*, chap. xx. 11.

Verse 38. *It was a cave.*—Cave, because it is a dark place, signifies what is obscure ; when in the Word it is said the cave of a mountain, it then denotes an obscure principle of good, but when it is said the cave of a field, it then denotes an obscure principle of truth. *A. C.* 2935.

A stone lay upon it.—Stones, in the Word, signify truths, and, in the opposite sense, falses. *A. E.* 503. See also *Exposition*, chap. xx. 1.

Verse 40. *If thou wouldest believe.*—See *Exposition*, verse 25.

Thou shouldest see the glory of God.—Glory, in the Word, when predicated of the Lord, properly signifies the Divine Truth proceeding from Him, by reason that Divine Truth is the light of heaven, and from that light angels and men derive not only all their intelligence and wisdom, but also all their felicity and moreover all magnificence in the heavens, which is ineffable, is thence derived ; these things, therefore, are what are properly signified by “the glory of God.” *A. E.* 678. See also *Exposition*, chap. i. 14 ; vii. 18.

Verse 41. *Lifted up His eyes.*—See *Exposition*, chap. iv. 35—37.

Verse 44. *Bound feet and hands, &c.*—The “bound” denote, in general, all those who are in good, and are kept as it were

bound by falses, from which nevertheless they are desirous to be delivered. *A. C.* 6854.

The “hands” denote the interior things of man, because the superior things of the body extend themselves into the hands and there terminate; hence the hands signify whatever pertains to man, and also his power. But when mention is made of both the hands and the feet, in this case is signified whatsoever is in the internal and also in the external man, or things spiritual and things natural. Moreover by the extreme parts of man are signified all things appertaining to him, and the extremes are the hands and feet. *A. C.* 10,241. See also Exposition, chap. xiii. 4—17.

Loose him, &c.—“Loosing” denotes to make free. Without liberty or freedom there is never any production of truth in the natural man, nor any calling forth of truth thence into the rational principle, nor any conjunction of good with truth therein; all these things are effected in a free state; for it is the affection of truth grounded in good which constitutes freedom, and all reformation is effected in freedom. *A. C.* 3145.

Verse 54. *Near the wilderness.*—The state of ignorance of truth in which the Gentiles were, is signified by a “wilderness.” It is evident that a wilderness signifies such a state with man as is not cultivated and inhabited, thus, which is not yet made vital by a spiritual principle, consequently, when applied to the church, it signifies a state not vivified by truths, and thus the religion of the Gentiles which was almost empty and void, inasmuch as they had not the Word where truths are, and hence did not know the Lord who teaches them. *A. E.* 73. See also Exposition, chap. i. 23.

Verses 55, 56. *The passover: the feast.*—See Exposition, chap. i. 29; ii. 8, 23; v. 1; vii. 2.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER XI.

VERSE 19. *And many of the Jews came to those about Martha and Mary, &c.*—In the common version of the New Testament, the words, “those about,” in this passage, are omitted, but in the original Greek it is expressed, $\pi\rho\rho\rho\tau\rho\pi\rho\rho$, “to those

about," or to the female attendants, with a view possibly to the internal sense, though it may not be easy to discern what that sense is.

Verse 25. *Jesus said unto her, I am the resurrection and the life, &c.*—The Lord here makes a distinction between "resurrection" and "life," because in the internal or spiritual sense the term "resurrection" has reference to the Divine Truth, whilst the term "life" has reference to the Divine Good; for man is first raised from the spiritual death of sin by the reception of heavenly truth, and he is afterwards gifted with spiritual or eternal life by the reception of heavenly good. Accordingly a similar distinction follows in this verse, and at verse 26, where mention is first made of *believing* in the Lord, and afterwards of *living* and *believing* in Him, because *believing* has reference to the reception of heavenly truth, whilst *living* and *believing* have reference to the reception of heavenly good in truth. It is therefore said of him that *believeth, Though he were dead, yet shall he live*; and of him who *liveth and believeth, He shall never die*; for man, by the reception of heavenly truth, begins to *live*, though he was before *dead* in sin, and by the reception of heavenly good in truth, he is perfected and confirmed in heavenly life, thus, according to the divine promise, he can never again become dead in sin.

JOHN.

CHAPTER XII.

CHAPTER XII.

THE INTERNAL SENSE.

1. THEN Jesus, six days before the passover came to Bethany, where Lazarus was, who had been dead, whom He raised from the dead.

2. Then they made for Him a supper there, and Mary served, but Lazarus was one of them that lay at the table with Him.

3. Then Mary, having taken a pound of ointment of spikenard, very costly, anointed the feet of Jesus, and wiped His feet with her hair; but the house was filled with the odour of the ointment.

4. Then saith one of His disciples, Judas Iscariot, Simon's [son,] who was about to betray Him.

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. But he said this, not that he cared for the poor, but because he was a thief, and had the bag, and bare the things that were put therein.

7. Then said Jesus, Let her alone; for the day of My burial hath she kept this.

8. For ye have the poor

THAT the LORD, during His spiritual conflicts previous to the full glorification of His Humanity, derives consolation from those in the church amongst the Gentiles, who are principled in the good of life derived from Himself. (Verses 1, 2.)

On which occasion His Humanity is admitted to closer union with His Divinity in Divine Good and Truth, through the affection of good, and the church is made sensible of that union. (Verse 3.)

Nevertheless they who are in infernal love, seek to alienate Divine Good from the LORD, and appropriate it to themselves, and this under specious pretences of imparting knowledge to those who are in ignorance. (Verses 4, 5, 6.)

But they are instructed by the Divine Truth, to desist from such alienation, since the glorification of the LORD's

always with you, but Me ye have not always.

9. Much people of the Jews therefore knew that He was there; and they came, not for the sake of Jesus only, but that they might see Lazarus also, whom He had raised from the dead.

10. But the chief priests consulted that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed in Jesus.

12. On the morrow, much multitude coming to the feast, having heard that Jesus was coming to Jerusalem,

13. Took branches of palm-trees, and went forth to meet Him, and cried, Hosanna, blessed is the King of Israel, that cometh in the name of the Lord.

14. And Jesus having found a young ass, sat upon it, as it is written,

15. Fear not, daughter of Zion; behold thy King cometh, sitting on the colt of an ass.

16. But these things His disciples knew not at first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they did these things unto Him.

Humanity requires that it be made the all of Divine Good, and since ignorant objects would remain in the world when that Humanity was taken out of it. (Verses 7, 8.)

That on this occasion many who were of the perverted church, are influenced with love, not only to the **LORD's** DIVINE HUMANITY, but also to that good of life which is derived from Him. (Verse 9.)

Nevertheless they who are principled in the love of spiritual dominion, seek to destroy that good of life, because many are led by it to acknowledge the **LORD** in His DIVINE HUMANITY. (Verses 10, 11.)

Who under such acknowledgment, perceiving that the **LORD** was about to establish His new church, adore Him as the source of every good affection and pure delight, confessing Him from the heart to be also the Source of every truth in the church, by reason of His union with the Supreme Good. (Verse 12, 13.)

Wherefore, as had been predicted, the **LORD** in His DIVINE HUMANITY is exalted to dominion over all rational good and truth in the church, although it was not known, until this dominion was effected, what was meant by the representatives by which it had been predicted. (Verse 14, 15, 16.)

17. Then the multitude bare record which was with Him when He called Lazarus out of the sepulchre, and raised him from the dead.

18. For this also the multitude met Him, because they heard that He had done this sign.

19. The Pharisees therefore said amongst themselves, Ye see that ye prevail nothing; behold, the world is gone after Him.

20. And there were certain Greeks among them that came up to worship at the feast.

21. These therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we are desirous to see Jesus.

22. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus.

23. But Jesus answered them, saying, The hour is come that the Son of Man should be glorified.

24. Verily, verily, I say unto you, Unless a corn of wheat having fallen into the ground dieth, it abideth alone; but if it dieth, it beareth much fruit.

25. He that loveth his soul shall lose it, and he that hateth his soul in this world shall keep it unto life eternal.

26. If any one minister to Me, let him follow Me; and where I am, there shall also My minister be; and if any

This dominion, too, is, confirmed by those who witnessed the restoration of the good of life in the church, and who are thus led to seek conjunction of life with the Lord in His DIVINE HUMANITY. (Verses 17, 18.)

But they who are in hypocritical worship, see in that dominion the downfall of their own dominion, and the establishment of a new church. (Verse 19.)

That some of the Gentiles, who are skilled in the doctrine of correspondence, seek acquaintance with the Lord, through intelligence, and the good of faith. (Verses 20, 21, 22.)

And are instructed concerning the union of the Human with the Divine, which was to be effected through temptation-combats, for the salvation of mankind. (Verses 23, 24.)

And also concerning the necessity of man's renouncing self-will, or self-love, before he can be made a partaker of heavenly love, and concerning the further necessity of believing in the Lord's DIVINE HUMANITY, and keeping

one minister to Me, him will the Father honour.

27. Now is My soul troubled, and what shall I say? Father, save Me from this hour; but for this came I to this hour.

28. Father, glorify Thy name. Then came a voice from heaven, I have both glorified, and will glorify [it] again.

29. The multitude therefore, which stood by and heard, said that it thundered; others said, an angel spake to Him.

30. Jesus answered and said, This voice came not because of Me, but for your sakes.

31. Now is the judgment of this world; now shall the ruler of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all to Myself.

33. But this He said, signifying by what death He was about to die.

His precepts, since these are the only means of admission into the divine presence, and of attaining conjunction with the Divine Good. (Verses 25, 26.)

Therefore the **LORD**, as to His Humanity, underwent the most grievous temptations, even to the passion of the cross, and this voluntarily, with a view to His final glorification, or the full union of His Humanity with His Divinity, which glorification is announced from heaven. (Verses 27, 28.)

But this annunciation is regarded by some as a mere natural effect, and by others as supernatural, whilst divine instruction is given, that its object is, not so much to comfort and support the **LORD**'s Humanity, as to comfort and support His church under the process of suffering, through which that Humanity was about to pass. (Verses 29, 30.)

By which process a work of judgment was to be accomplished, and the powers of darkness were to be subjugated, whilst at the same time the **LORD**'s Humanity, was to be exalted to complete union with His Divinity, and from that Humanity was to proceed Divine Truth united with Divine Good, which, influencing the minds of men, would lead them to conjunction of life with itself. (Verses 31, 32, 33.)

34. The multitude answered Him, We have heard out of the law that Christ abideth for ever; and how sayest Thou that the Son of Man must be lifted up? Who is this Son of Man?

35. Then said Jesus unto them, Yet a little while is the light with you; walk while ye have the light, lest darkness overtake you; and he that walketh in darkness knoweth not whither he goeth.

36. Whilst ye have the light, believe in the light, that ye may be the sons of light. These things spake Jesus, and departing, was hid from them.

37. But though He had done so many signs before them, they did not believe in Him.

38. That the word of Esaias the prophet might be fulfilled, which he said, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?

39. On this account they

But this doctrine is regarded in the perverted church as contradictory to the Word, and therefore inquiry is made concerning the union of the Divinity and Humanity, and also concerning what is meant by the Son of Man. (Verse 34.)

And instruction is given, that by the Son of Man is meant the Divine Truth, manifested in the LORD's Humanity, and which for a time made its abode here below, and therefore all ought to live according to that truth, lest they should be blinded by false persuasions, in which case they will not know to what end, whether of happiness or misery, their lives tend. (Verse 35.)

They ought also to elevate that truth, or suffer it to be elevated, out of the memory into the understanding, and from the understanding into the will and life. (Verse 36, former part.)

Nevertheless, this instruction is hid in obscurity from the men of the perverted church, and they cannot receive it, notwithstanding the miraculous testimony which attends it. (Verses 36, latter part, and 37.)

And this rejection of the truth had been predicted, and not only so, but a reason had been assigned in the prediction, why they whose faith is grounded in themselves, cannot admit the truth, since if

could not believe, because Esaias said again.

40. He hath blinded their eyes, and hardened their heart; that they should not see with the eyes, and understand with the heart, and be converted, and I should heal them.

41. These things said Esaias, when he saw His glory, and spake of Him.

42. Nevertheless, many of the rulers also believed in Him, but because of the Pharisees, they did not confess *Him*, lest they should be put out of the synagogue.

43. For they loved the glory of men more than the glory of God.

44. But Jesus cried and said, He that believeth in Me, believeth not in Me, but in Him that sent Me.

45. And he that seeth Me, seeth Him that sent Me.

46. I am come a light into the world, that every one who believeth in Me should not abide in darkness.

47. And if any one hear my sayings, and believe not, I do not judge him; for I came not to judge the world, but to save the world.

48. He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the Word which I have spoken, the same shall judge him at the last day.

they did admit it, they would only profane it, and would thus incur a greater damnation. (Verses 38—41.)

Yet the truth is received by some who are in the knowledges of faith, but through fear they are restrained from making confession of it, which fear is occasioned by exalting human opinion above divine opinion. (Verses 42, 43.)

Therefore the Divine Truth again teaches, that whosoever has faith in the LORD'S DIVINE HUMANITY, has faith at the same time in His DIVINITY, and whosoever has knowledge of the HUMANITY, has knowledge at the same time of the DIVINITY. (Verses 44, 45.)

Because the LORD'S Humanity is Divine Truth, made manifest to man, in order to deliver him from infernal falses. (Verse 46.)

For the LORD in His DIVINE HUMANITY condemns no one, being desirous to save all, but every one condemns himself who receives the knowledge of the truth, and yet cherishes the love of evil which is contrary to that knowledge. (Verse 47, 48.)

49. Because I have not spoken from Myself, but the Father who sent Me, He gave Me commandment what I should say, and what I should speak.

50. And I know that His commandment is life eternal; whatsoever things therefore I speak, as the Father hath said unto Me, so I speak.

The Lord's Humanity also does not think from itself, but from His Divinity, from whom it derives the whole of its affection and thought, in which affection and thought there is Divine Love, and therefore the thought of the Humanity is always under the government of that Love. (Verses 49, 50.)

EXPOSITION.

CHAPTER XII.

VERSE 1. *Six days.*—See Exposition, chap. ii. 1—12; xi. 17.

The passover.—See Exposition, verse 31, and chap. i. 29; ii. 23; v. 1.

Verses 1, 2, 9, 10. *Lazarus.*—See Exposition, chap. xi. 1, 3, 5.

Verse 2. *And they made Him a supper.*—By making a “dinner” and a “supper,” and by inviting thereto, the like is signified as by giving to eat and to drink, or by giving bread and wine, namely, to do good and to teach truths to the neighbour, and thus to be consociated as to love. *A. E.* 695. See also Exposition, chap. xiii. 2.

Verse 3. *Ointment of spikenard, &c.*—By “ointment” is signified celestial and spiritual good, or the good of love to the Lord, and the good of love and charity to the neighbour. *A. E.* 375.

Verse 3. *Anointed.*—See Exposition, chap. i. 41.

The feet of Jesus.—The Lord's feet signify His Divine Natural principle. That His feet have this signification is from correspondence. There is in the Lord, and therefore from the Lord, the DIVINE CELESTIAL [principle], the DIVINE SPIRITUAL, and the DIVINE NATURAL; the Divine Celestial is understood by the *head* of the Son of Man (Rev. i. 14, 15), the Divine Spiritual by His *eyes* and by His *breast*, and the

Divine Natural by His "feet;" forasmuch as these three principles are in the Lord, therefore they are also in the angelic heaven. *A.R.* 49. See also *Exposition*, chap. xi. 44; xiii. 4—17.

Verse 4. *Judas Iscariot*.—See *Exposition*, chap. vi. 70, 71.

Verse 5, 6. *The poor*.—They are called "poor" who have not the Word, and thus know nothing concerning the Lord, and yet desire to be instructed. *A.C.* 9209.

"Poor" and "needy" often occur in the Word, and, in the spiritual sense, by "poor" is understood one who is not in truths, and by "needy" one who is not in goods. *A.R.* 95.

Given to the poor.—In the Word throughout mention is made of the "poor" and "needy," and likewise of the "hungry" and "thirsty;" and by the poor and needy are signified those who believe that they know nothing of themselves, and likewise those who do not know, because they have not the Word. And by the hungry and thirsty are signified those who continually desire truths and to be perfected by them. Both the latter and the former are meant when the Lord says, "Blessed are the poor in spirit," &c., Matt. v. 3, 6, and in many other passages. *A.E.* 118. See also *H.H.* 357.

Verse 6. *He was a thief*.—See *Exposition*, chap. ii. 14; x. 1, 2, 8.

Verse 7. *My burial*.—When man puts off his material body, he then puts on the spiritual body, with which he rises again; hence it is that the death of man, in the spiritual sense, signifies the continuation of his life, although in a bad sense it signifies damnation, which is spiritual death. Whereas "burial," with respect to man signifies resurrection, and also regeneration, therefore with respect to the Lord it signifies the glorification of His Humanity; for the Lord glorified His whole Humanity, that is, made it Divine, wherefore He rose again the third day with the Humanity glorified or made Divine; unless this had been accomplished no man could have risen again to life; for the resurrection of man unto life is solely from the Lord, and indeed from the union of His DIVINE with His HUMAN, which is properly understood by glorification, and by virtue whereof man has salvation; this is also involved in what the Lord said concerning the woman who poured balsamic ointment upon His head, "For the day of My burial hath she kept this," John xii. 7. *A.E.* 659. See also *Exposition*, chap. xi. 17; and *A.C.* 3016.

Verse 11. *Believed in Jesus*.—See *Exposition*, chap. i. 12—14, 37; iv. 39, 41; vi. 36; xv. 25.

Verses 12, 20. *The feast.*—See Exposition, chap. ii. 8, 23; v. 1; vii. 2.

Verse 13. *The multitude took branches of palm-trees, &c.*—The reason why they took branches of trees, was, because “trees” signified perceptions, and also the knowledges of truth and good; hence “branches” denote the truths themselves. *A. C.* 9212.

The reason why they took branches of “palm-trees,” was, because “palm-trees” denote the goods of the spiritual church, which are the goods of truth; and whereas goods are signified by “palm-trees,” by them is also signified the affection of good, and hence delight, for all delight is from the affection of good. Inasmuch as this was the signification of “palm-trees,” therefore they were employed also in holy festivities, as in the feast of tabernacles, Levit. xxiii. 40. That palms signified holy festivity, which is grounded in good, is manifest also from what is written in John, “Much multitude, which had come to the feast, when they heard that Jesus was coming into Jerusalem, took branches of *palm-trees*, and went to meet Him.” *A. C.* 8369.

And cried Hosanna, &c.—By cry [or shouting], is signified acknowledgment by faith; and whereas cry [or shouting] is also an act which corresponds to living confession or acknowledgment from faith, therefore also amongst the ancients the ritual of crying [or shouting] was received, when such a thing was signified; hence in the Word throughout, mention is made of crying, [or shouting], when the subject treated of is concerning confession and acknowledgment from faith, as respecting John the Baptist, John i. 15, 23, and again xii. 13. *A. C.* 5323.

Verses 14, 15. *But Jesus having found a young ass, sat upon it, &c.*—From the contents of these verses it is evident, that all things and every particular in the church of that time were representative of the Lord, and hence of the celestial and spiritual things which are in His kingdom, and this even to a “she-ass, and the foal of a she-ass,” by which was represented the natural man as to good and truth; the reason of the representation was, that the natural man ought to serve the rational, and this the spiritual, but this the celestial, and this the Lord; such is the order of subordination. *A. C.* 2781.

The reason why the Lord, when He entered Jerusalem, sat on the foal of an ass, and the people on the occasion proclaimed Him King, and likewise strewed garments on the way, was, because to sit upon an ass and on the foal of an ass, was a

badge of distinction marking a High Judge and King. He who does not know what is signified by a horse, a mule, and the foal of an ass, in the representative sense, may believe that the Lord's riding on the foal of an ass signified misery and humiliation, when yet it signified royal magnificence ; wherefore also the people on the occasion "strewed garments on the way." The reason why this was done when He went to Jerusalem, was, because by "Jerusalem" is signified the church, and "garments" signify truths clothing good, and serving it. *A. E.* 31.

Verse 16. *Was glorified*.—See Exposition, verses 23, 27, 28, 32, and chap. i. 1—14 ; iii. 14, 15.

Verses 17, 18. *The multitude*.—See Exposition, chap. vii. 12.

Verse 21. *Of Galilee*.—See Exposition, chap. ii. 1—12 ;

Verse 23. *Son of Man*.—See Exposition, verses 34, 35, and chap. i. 51 ; iii. 13 ; v. 22.

Verses 23, 27, 28, 31. *Jesus said, The hour cometh that the Son of Man should be glorified, &c. Now is the judgment of this world, now shall the prince [or ruler] of this world be cast out.*—In these words the Lord teaches, that by the last combat, which was the passion of the cross, He fully subjugated the hells ; for hell in all its complex is what is called the "prince or ruler of the world" and "the devil :" from which considerations it is evident, that the Lord, by the passion of the cross, not only conquered and subjugated the hells, but also fully glorified His Humanity, whence mankind derived salvation ; for by the subjugation of the hells, and by the glorification of His Humanity, all liberation from evil is effected, and without the accomplishment of those acts there can be no liberation ; for man is ruled by spirits from hell, and by angels out of heaven from the Lord, wherefore unless the hells had been altogether subjugated, and unless the Humanity of the Lord had been altogether united to the essential Divine [principle,] and thus also made divine, it would have been impossible for any man to have been liberated from hell and saved, for the hells would always have prevailed. *A. C.* 10,655.

That "glorification" where the Lord is treated of, denotes the union of His Human with the Divine itself which was in Him, thus with Jehovah His Father, by which union He made His Human also Divine Good, is manifest from the passages in the Word, where glory and glorification, when predicated of Jehovah or the Lord, are mentioned ; as in Isaiah, "The glory of Jehovah shall be revealed, and all flesh shall

see it together," xl. 5 ; and in the above words, "The hour cometh that the Son of Man should be glorified," &c. *A. C. 10,053.*

Inasmuch as the Lord's glorification was accomplished by successive steps, therefore it is said, "I have both glorified, and will glorify it again." *D. Lord, 35.*

Verse 24. *Verily, verily, I say unto you, unless a corn of wheat having fallen into the ground die, it abideth alone; but if it die, it beareth much fruit.*—These words have a reference to the extermination of the Lord's first rational principle, when the divine succeeded, and also to the separation of the rational principle of man which he has before regeneration, when it is succeeded by the other rational principle which he has after regeneration. For there appertain to every man, who is regenerated, two rational principles, one before regeneration, the other after regeneration : the first, which is before regeneration, is procured by exercises of the senses, by reflections on things in civil and moral life, by the sciences, and by reasonings grounded therein and directed thereby, also by knowledges of things spiritual derived from the doctrine of faith, or from the Word ; but these things at that time enter no farther into man than a little above the ideas of the corporeal memory, which ideas are respectively very material ; whatsoever therefore he thinks at that time is grounded in such things, or semblances of such things are formed comparatively or analogically, in order that they may be comprehended together at one view by the interior or intellectual sight ; such is the nature of the first rational principle, or of that which exists before regeneration. But the rational principle after regeneration is formed of the Lord by the affections of spiritual truth and good, which affections are wonderfully implanted by the Lord in the truths of the former rational principle, and thus the things therein, which are in concord with, and favour those affections, are vivified, whilst other things are separated thence, as of no use, till at length spiritual goodnesses and truths are bound together as it were into little bundles, the things not agreeing therewith, and not capable of being vivified, being rejected as it were to the circumference ; and this successively, in proportion to the increase of spiritual goods and truths with their affections ; hence it is evident what is the nature and quality of the other rational principle. How the case is in regard to these things, may be illustrated by comparison with the fruit of trees ; the first rational principle is in the beginning like unripe fruit,

which successively ripens, till the seeds within are deposited in it; and when it is of such an age, as to begin to separate itself from the tree, then its state is full. But the other rational principle, with which man is gifted of the Lord, when he is regenerated, is like the same fruit in good ground, in which there is a decay, or rotting, of those parts which encompass the seeds, and the seeds themselves shoot forth from their inmost principles, and emit a root, and also a stem above ground, which grows into a new tree, and unfolds itself, till at length it is multiplied into new fruits, and afterwards into gardens and paradises, according to the affections of good and of truth which are received. See Matt. xiii. 31, 32. John xii. 24. *A. C.* 2657.

The reason why by the dead are signified those who have afflicted their souls, have crucified their flesh, and suffered temptations, is, because by those things they have mortified the former life, and hence have become as it were dead before the world; for the Lord says, "Except a grain of wheat falling into the ground die, it abides alone, but if it die it bears much fruit." *A. R.* 639.

That four churches since the creation of the world have existed on this earth, is according to divine order, which requires that there be a beginning and its end, before a new beginning results. Hence it is that every day commences from morning and advances, and closes in night, and after this commences anew; also that every year begins from the spring, and through summer advances to autumn, and closes in winter, and after this begins again. The case is similar with churches; the first of them, which was the most ancient, was as morning, spring, and the east; the second or ancient, was as mid-day, summer, and the south; the third was as evening, autumn, and the west; and the fourth as night, winter, and the north. Moreover the church before the Lord appears as one Man, and this Grand Man must pass through his ages like a little man, viz. from infancy to adolescence, and through adolescence to youth, and at length into old age, and then when he dies must rise again; for the Lord says, "Except a grain of wheat falling into the ground dies, it abideth alone, but if it die, it beareth much fruit." *T. C. R.* 762.

Combats against evils, which are temptations, are treated of in many passages of the Word, being understood by these words of the Lord, "I say unto you except a grain of wheat falling into the ground die, it abideth alone, but if it die it beareth much fruit." These combats, which are temptations,

may be seen particularly treated of in the Heavenly Doctrine of the New Jerusalem, from 187 to 201: whence and of what quality they are, 196, 197. In what manner and when they are effected, 198. What good they produce, 199. That the Lord fights for man, 200. Concerning the Lord's combats or temptations, 201. *D. Life*, 99. See also Exposition, chap. xx. 17.

Verse 25. *He who loveth his soul shall lose it, but he who hateth his soul in this world, shall keep it unto life eternal.*—By "soul" in this passage is signified the proprium [or self-hood] of man. *A. C.* 6138.

By loving the soul is signified to love self and the world, for by soul is signified man's proper life which every one has by birth, which consists in loving himself and the world above all things. *A. R.* 556.

Verse 26. *If any one minister to Me, let him follow Me, &c.*—There are two kingdoms, into which the whole heaven is distinguished, one inhabited by the angels who are in the good of celestial love, the other by the angels who are in the good of spiritual love, or in charity; to minister is predicated of those who are in the celestial kingdom, but to serve is predicated of those who are in the spiritual kingdom; hence it is evident what is meant by ministering and a minister in the above passage, and that it denotes all that is done from the good of love, thus the good of love. *A. E.* 155.

Verse 27. *Now is My soul troubled, &c.*—That the Lord glorified His Human [principle,] and that the passion of the cross was the last temptation and full victory, by which He was glorified, He Himself teaches in John, "Now is My soul troubled; Father, glorify Thy name." These things were said concerning His passion: to glorify is to make Divine. Hence now it is manifest, that unless the Lord had come into the world, and been made a man, and in this manner had liberated from hell all those who believe on Him, and love Him, no mortal could have been saved: thus it is understood, that without the Lord there is no salvation. *N. J. H. D.* 294.

Verse 28. *Father, glorify Thy name, &c.*—When the lusts of the external man were removed, so as to produce no impediment, then the internal man, or Jehovah, acted in unity with the external, or with the human essence of the Lord; for external principles, which are not in agreement, are the only things which hinder the internal man, in its action upon the external, producing unity; the external man is nothing else but a kind of instrument or organ, having no life in himself, but receiving life from the internal man, in which case it appears as if

the external man had life from himself. But with the Lord, after that he had expelled hereditary evil, and thus purified the organical principles of the human essence, even these received life, so that the Lord, as He was Life in respect to the internal man, was also made Life in respect to the external man. This is what is signified by glorification, when Jesus said, "Father, glorify Thy name." *A. C. 1603.*

Inasmuch as by the name of Jehovah, or the Lord, in the spiritual sense, is signified all worship grounded in the good of love and in the truths of faith, therefore in the supreme sense by the name of Jehovah is understood the Lord as to the Divine Human by reason that from His Divine Human proceeds the all of love and faith. That the Lord in the supreme sense is understood by the name of Jehovah, is evident from these words in John, "Jesus said, Father, glorify Thy name," &c. The reason why by the name of Jehovah, or of the Lord, is not meant the *name* itself, but all things of love and of faith, is grounded in the spiritual world, where names such as are used on earth are not uttered, but the names of the persons concerning whom they speak, are formed from the ideas of all things which they know respecting them, which are put together in one expression; such is the utterance of names in the spiritual world, whence it is that names in that world, like all other things, are spiritual. The name Lord, and the name Jesus Christ, are not there uttered as on earth; but instead of those names, a name is formed from the idea of all things which are known and believed concerning Him, which idea is derived from all things of love and of faith respecting Him; the reason is, because these things in the complex are the Lord appertaining to the inhabitants; for the Lord dwells with every one in the goods of love and of faith which are from Him. This being the case, the quality of every one as to love and faith in the Lord is immediately known, on his uttering with a spiritual expression, or a spiritual name, the Lord, or, Jesus Christ. And hence likewise it is, that they who are not principled in any love or in any faith respecting Him, cannot name Him, that is, form any spiritual name concerning Him. Let not then the opinion any longer prevail, which is a ruling opinion with the generality, that the name alone of Jesus Christ, without love and faith directed to Him, thus without the knowledges by which love and faith are acquired, contributes anything to salvation.

A. E. 102.

By "name" when applied to the Lord, is signified Divine Truth, for name denotes everything by which He is wor-

shipped, and everything by which He is worshiped has reference to divine Good and divine Truth. Inasmuch as it is not known what is meant by these words of the Lord, "Father, glorify Thy name ; and a voice came from heaven, I have both glorified, and will glorify [it] again ;" therefore it shall be explained : the Lord, when He was in the world, made His Human Divine Truth, which also is the Word, and when He went out of the world, He fully united divine Truth to the divine Good which was in Him from conception. For the Lord glorified, that is, made divine His Human as He makes man spiritual ; for He first instils into man truths from the Word, and afterwards unites them to good, and by that union man becomes spiritual. *A. R. 193.*

Prayer viewed in itself is discourse with God, and on this occasion some internal intuition of those things which are the subjects of prayer, to which corresponds some similar principle of influx into the perception or thought of the mind of him who prays, so that there is a kind of opening of the internals of man towards God. The prayer of the Lord was nothing else but internal discourse with the Divine, and at the same time revelation. That it was revelation, is evident from these words, that when He prayed, saying, "Father, glorify Thy name, there came forth a voice from heaven" on the occasion, "I have both glorified and will glorify it again," in which passage it is evident that the prayer of the Lord was discourse with the Divine and at the same time revelation. *A. C. 2535.*

Verse 29. *Said that it thundered.*—In Rev. x. 4, it is said, "Seven thunders uttered their voices." The reason why it is so said is, because what the Lord speaks through heaven, when it descends into the parts below, is heard as thunder ; and inasmuch as He speaks at one and the same time through the whole heaven, and therefore *fully*, they are called *seven* thunders, for by seven are signified all men, all things, and the *whole* ; wherefore also by "thunder" is signified instruction and the perception of truth. That a voice from heaven is heard as thunder, when it proceeds from the Lord, is evident from John xii. 28—30, "Jesus said, Father, glorify Thy name ; and there came a voice from heaven saying, I have both glorified it, and will glorify it again." The multitude heard this as "thunder." *A. R. 472.*

Others said, An angel spake.—See Exposition, chap. v. 4 ; vii. 16 ; xvii. 5.

Verse 31. *Now is the judgment of this world : Now shall the prince [or ruler] of this world be cast out.*—A last judgment has

twice taken place in this world ; once as is described in the Word by the flood ; and secondly, what was performed by the Lord Himself when He was in the world, which is also understood by the Lord's words, "Now is the judgment of this world, now shall the ruler of this world be cast out ;" and in another place, "These things have I spoken unto you, that in Me ye may have peace ; be confident, I have overcome the world," John xvi. 33. And likewise by these words in Isaiah, "Who is this that cometh from Edom, marching in the multitude of His strength, great to save ? I have trodden the wine-press alone, therefore I have trodden them in Mine anger, whence the victory over them is sprinkled on My garments, for the day of vengeance is in My heart, and the year of My redeemed is come ; on this account He was made a Saviour," lxiii. 1—8, and in several other passages. The reason why a last judgment has twice had place on this earth, is, because every judgment takes place at the end of the church, as has been already shewn, and on this earth there have been two churches, the first before the flood, and the second after it ; the church before the flood is described in the first chapters of Genesis by a new creation of heaven and of earth, and by paradise, and its end by eating of the tree of science, and the subsequent particulars ; and its last judgment is described by the flood, and all those things, according to the style of the Word, by mere correspondences ; in the internal or spiritual sense of which, by the creation of heaven and of earth, is meant the establishment of a new church ; by the paradise in Eden, the celestial wisdom of that church ; by the tree of science, the scientific principle which destroyed that church, the like by the serpent there ; and by the flood is understood the last judgment upon those who were of that church. But the other church which was after the flood, is described also in some passages of the Word, as Deut. xxxii. 7—14, and in other places ; this church was extended through a great part of Asia, and was continued amongst the posterity of Jacob ; its end took place when the Lord came into the world, on which occasion a last judgment was effected on all from the first establishment of that church, and at the same time on the residue from the first church. For this end the Lord came into the world, that He might bring back into order all things in the heavens, and by the heavens on the earth, and at the same time that He might make His Human Divine, since had this not been effected, no one could have been saved. *L. J.* 46. See also Exposition, verse 47, 48, and chap. iii. 17 ; v. 22, 27 ; viii. 15.

The feast of the passover was enjoined to be celebrated every year on the day when they went forth out of Egypt, and this on account of the deliverance of the sons of Israel from servitude, that is, on account of the deliverance of those who are of the spiritual church from falses, thus from damnation; and whereas the Lord delivered them by His coming, and elevated them with Himself into heaven, when He rose again, therefore this was likewise done on the passover; this is also signified by the Lord's words in John, "Now is the judgment of this world, now shall the ruler of this world be cast out. But I, if I be lifted up from the earth, will draw all to Myself." *A. C.* 7093.

Verse 32. *And I, if I be lifted up, &c.*—By glorification is understood union, and that in the union of Himself with the Father the Lord regarded the conjunction of Himself with the human race, is said expressly, where it is written, "When I shall be lifted up, I will draw all to Myself." That conjunction was effected of the infinite or supreme Divinity with the human race, by the Humanity of the Lord made Divine, and that this conjunction was the cause of the Lord's coming into the world, is an arcanum, about which several are inquisitive in themselves, and because they do not comprehend it, they do not believe it; and since they do not believe because they do not comprehend, therefore it becomes an offence to them. That this is the case, has been given to know by much experience respecting those who come into the other life; there are many of them, nearly the greatest part of those distinguished by their genius in the world, who, whilst they only think that the Lord was made a man, and was as another man in external form, and that He suffered, and yet rules the universe, fill the sphere instantly with scandals, by reason that this was a scandal to them in the life of the body, although at the same time they published nothing on the subject, and although they adored Him with external sanctity; hence it is perceived manifestly what was their faith, and what they thought concerning the Lord. This being so, it is allowed briefly to explain how the case is; after that all celestial principle perished amongst men, that is, all love to God, so that there was no longer any will of good, on this occasion the human race was separated from the DIVINE, for nothing conjoins but love, and when there is no love, disjunction takes place, which is followed by ruin and extirpation; wherefore on this occasion a promise was made respecting the coming of the Lord into the world, who should unite the Human to the Divine, and by this union, conjoin the hu-

man race in Himself by the faith of love and charity ; from the time of the first promise, (Gen. iii. 15,) the faith of love, directed to the Lord who was *about to come*, conjoined ; but when no longer any faith of love remained in the world, then the Lord came, and united the Human essence to the Divine, so that they were entirely one, as He Himself plainly says, and at the same time taught the way of truth, that every one who believed on Him, that is, loved Him and the things which were of Him, and was principled in His love, which is extended towards the universal human race, thus towards the neighbour, would be conjoined to Him and saved. When the Human principle was made Divine, and the Divine made Human in the Lord, then an influx of the infinite or supreme divinity took place with man, which otherwise could never have existed ; hence likewise the dire persuasions of the false were dispersed, and with them the dire lusts of evil, with which the world of spirits was overcharged, and was continually overcharging in consequence of souls flocking from the world ; and they who were in those persuasions and lusts, were cast into the hells, and thus separated ; unless this had been effected, the human race would have perished, since it is ruled by spirits from the Lord ; neither could they have been dispersed otherwise, for no operation of the DIVINE was given through things rational into the internal sensual principles of man, since these are far beneath the supreme divinity not so united. *A. C. 2034.*

The Lord flows-in with every man by the truth which is from Himself, whereby He gives life to man ; for the light, which is from the Lord, is Divine Truth, and is life, John i. 4 ; this Divine Truth, which is from the Lord, enters by influx into the good appertaining to man, and by it draws man to itself, for the life which is from the Lord is attractive, inasmuch as it is from love, since all love has in it a force of attraction, inasmuch as it is willing to be conjoined with others, even until they are one ; when therefore man is principled in Good, and from Good in Truth, he is then attracted by the Lord, and is conjoined to Him ; and when man is not principled in good, thus not in truths derived from good, he is then also attracted by the Lord, but he cannot be elevated, since evils and consequent falses avert him. That the Lord draws man to Himself, He Himself teaches in John, "I, if I be lifted up from the earth, will draw all to Myself." *A. C. 8604.* See also Exposition, chap. vi. 44.

That the Lord imputes good to every man, and evil to no one, consequently that He does not judge any one to hell, but

elevates all to heaven, so far as man follows, is manifest from His own words, “I, if I be lifted up from the earth, will draw all to Myself.” There is actually a sphere elevating all to heaven, which continually proceeds from the Lord, and fills the universal spiritual world, and the universal natural world, and it is as a strong current in the ocean, which secretly draws a ship; all they who believe in the Lord, and live according to His precepts, enter that sphere or current, and are elevated; whereas they who do not believe, are not willing to enter it, but remove themselves to the sides, and are there carried away by the stream which tends to hell. *T. C. R.* 652.

Verse 34. *The law.—Christ.*—See Exposition, chap. vii. 19; i. 41; xiv. 13.

Verses 34, 35. *How sayest thou that the Son of Man must be lifted up? Who is this Son of Man? Then said Jesus unto them, Yet a little while is the light with you, &c.*—From these words it is evident, that the Son of Man is the Lord as to Divine Truth; for when they inquire, “Who is the Son of Man?” the Lord replies concerning *light*, which is Truth, and that He is the Light or Truth in which they should believe. *A. C.* 2813. See also 9807; and Exposition, chap. xiii. 31, 32; xiv. 8—11.

“Light” in this passage denotes the Lord from whom comes all Good and Truth; *darkness* denotes falses, which are dispersed by the Lord alone. *A. C.* 1839.

The Lord calls Himself “the light,” because He was essential Divine Truth when in the world; hence by light is signified the Lord as to Divine Truth, also Divine Truth from the Lord; and whereas darkness is opposed to light, by darkness is signified the infernal false principle, which is the false of evil. *A. E.* 526.

Walk whilst ye have the light.—By “walking” is here signified to live, which signification is derived from appearance in the spiritual world, where all walk according to their life, the evil in no other ways than those which lead to hell, but the good in no other ways than those which lead to heaven; wherefore all spirits are there known from the ways in which they walk; ways also actually appear, but to the evil none else but the ways to hell, and to the good none else than the ways to heaven; hence it is that every one is carried to his own society. *A. E.* 97.

Verses 35, 36. *Lest darkness overtake you, &c.*—In the Word falses are called “darkness,” and thence they who are in falses are said to walk in darkness and in the shadow of death; and

on the other hand, truths are called "light," and hence they who are in truths are said to walk in the light, and to be the children of light. *D. P.* 318.

Verse 36. *The sons of light.*—By "sons" in the Word are signified truths, on which account the seeds which fell into good ground are called by the Lord, the sons of the kingdom, and the tares, which are falses, the sons of evil, Matt. xiii. 13. They also who are principled in truths, are called "the sons of light," John xii. 36; and they, who are in the marriage of truth and good from the Lord, are called "the Sons of the Marriage," Mark ii. 20; and they who are regenerated, "the Sons of God," John i. 11—13. It is to be noted, that by sons in the above passages are signified those who are principled in truths, or who are principled in falses; but whereas the spiritual sense of the words has nothing in common with persons, therefore in that sense by sons are signified truths or falses abstractedly from the idea of person; the reason why the spiritual sense is of such a nature is, because the idea of person limits the thought and its extension into heaven in every direction; for all thought, which proceeds from the affection of truth, pervades heaven in every direction, nor does it terminate but like light into shade, whereas when person is thought of at the same time, the idea in such case terminates where the person is, and with it also intelligence. This is the reason why by sons in the spiritual sense are signified *truths* or *falses* abstractedly. *A. E.* 724.

Verse 37. *So many signs.*—See Exposition, chap. ii. 11, 18; vi. 30—33.

Verses 37, 42, 44, 46.—*Believe in Him.*—See Exposition, chap. iv. 39, 41; vi. 28, 29, 36, 40, 69; xx. 29, 31.

Verse 38. *To whom hath the arm of the Lord been revealed?*—Redemption consisted in reducing the hells into subjection, and bringing the heavens into an orderly arrangement, and afterwards by renewing the church on earth; and there was no other possible means by which the omnipotence of God could effect these purposes than by assuming the Humanity, just as there is no possibility for a man to work without hands and arms wherefore the Humanity is called, in the Word, "the arm of Jchovah," Isaiah xl. 10; liii. 1. *T. C. R.* 84.

Verses 39, 40. *On this account they could not believe, because Esaias said again, He hath blinded their eyes, &c.*—When men become inverted as to the order of their life, and are not willing to live and to be wise, except from themselves and their self-hood, in this case whatsoever they hear, which is a matter of faith, they reason whether it be so, or not; and

because they do this from themselves, their sensual and scientific principles, they cannot do otherwise than deny, and when they deny, they also blaspheme and profane; and at length without concern they commix profane things with holy; when man is of such a quality, he is then so condemned in the other life, that no hope of salvation remains; for the things which are commixed by profanations adhere together in that state of commixture, so that as soon as any idea of what is holy enters, the idea also of what is profane presents itself in conjunction, the consequence of which is, that the person cannot be in any other society than that of the damned. This was the reason why the mysteries of faith were never revealed to the Jews, they being of the above quality, insomuch that it was not even openly declared to them, that they should live after death, nor openly, that the Lord was to come into the world to save them; yea, they were kept in such ignorance and stupidity, and are still so kept, that they did not know, nor do they know, that there is an internal man, nor that anything internal is given; for if they had known it, and if they knew it, so as to acknowledge it, they are of such a character that they would profane it, and thus they would be without hope of any salvation in the other life. These are the things which are meant by the Lord in John, "He hath blinded their eyes, and hardened their heart, that they should not see with the eyes, and understand with the heart, and be converted, and I should heal them." For the same reason also all the mysteries of faith were so hidden and covered under the representatives of their church: but it is one thing to know and another thing to acknowledge; he who knows and does not acknowledge, is as if he did not know; but he who acknowledges and afterwards blasphemers and profanes is he who is meant by the Lord's words. *A. C.* 301, 302.

The above words denote that it was better for the Jews to be in falsities than in truths, because they were in the life of evil, and therefore if they had been instructed in truths, they would not only have falsified them still more, but also have defiled them with evils. *A. C.* 2383.

That man does not receive anything unless he can form some idea thereof from his rational principle, may appear from the ideas which he entertains concerning Divine arcana; there always adheres thereto some idea grounded in worldly things, or in things analogous to what is worldly, by which idea they are retained in the memory, and re-produced into thought, for man without an idea grounded in worldly things is incapable of thinking at all. Inasmuch as the rational principle

of man is of such a quality, therefore the Word is expressed according to the apprehension of man and even according to his genius ; on which account it is that the internal sense of the Word is distinct from its literal sense, as may sufficiently appear from the Word of the Old Testament, where most things are said according to the apprehension and genius of the people who then lived, therefore so few things as to be scarcely any, concerning a life after death, concerning eternal salvation, and concerning the internal man ; for the Jewish and Israelitish people, among whom the church then was, were of such a quality, that if those things had been discovered, they would not only have not understood them, but would also have ridiculed them. This was the reason why the Lord spake in like manner as the prophets throughout, and on some occasions by parables, as He Himself says in Matthew, " I speak to them by parables, because seeing they do not see, and hearing they do not hear, neither do they understand," xiii. 13 ; and in John, " He hath blinded their eyes, and hardened their hearts, that they may not see with the eyes and understand with the heart, and be converted, and I should heal them ;" their being converted and healed involves, that still they would afterwards reject, and would thus profane, which brings along with it eternal damnation.

A. C. 2520.

Every one, who thinks at all deeply or interiorly, may know, that by the seed of Abraham, of Isaac, and of Jacob, which is so often named, and of which it is so often said that it should be blessed, and this above all nations and people throughout the earth, in the divine Word cannot be signified their posterity, for these, amongst all nations, were least of all principled in the good of love to the Lord and of charity towards their neighbour, yea, neither were they principled in any truth of faith ; for what the Lord is, what His kingdom, thus what heaven is, and what a life after death, they were altogether ignorant, as well because they were not willing to know, as because, had they been acquainted with those subjects, they would altogether have denied them in their heart, and thus would have profaned interior goods and truths, as they profaned exterior by their so frequent and open idolatries, which is the reason why so rarely any interior things are extant in the sense of the letter of the Word of the Old Testament ; by reason of this their quality and character, the Lord said of them from Esaias, *He hath blinded their eyes, &c.*

A. C. 3373.

In the sixth and seventh chapters of the Gospel according

to Matthew, the Lord opens the interior things which are of heaven, but by such things as are in the world. The reason why He opened them by such things was, to prevent worldly men understanding them, and that they might only be understood by heavenly men ; the further reason why worldly men were not to understand them was, lest they should profane the interior things of the Word, for by so doing they would cast themselves into the most grieved of all hells, which is the hell of the profaners of the Word ; therefore it was said by the Lord in John, “Esaias said, He hath blinded their eyes, and hardened their heart, that they may not see with the eyes, and understand with the heart, and be converted, and I should heal them.” It is said, lest I should *heal* them, because they who are healed and return again to falses and evils, are guilty of profanation. *A. C.* 9048. See also *N. J. H. D.* 170. See also Exposition, chap. viii. 11.

It is dangerous to manifest anything from heaven to those who are in worldly and corporeal things, because thus they would first believe, and afterwards deny, and thereby profane the truth itself ; for to profane is to believe and afterwards to deny, and they who profane are thrust down into the lowest and most grieved of all the hells. This danger is what is meant by the Lord’s words. “He hath blinded their eyes, &c.” *L. J.* 17. See also *D. P.* 260.

To *see with the eyes*, and to *understand with the heart*, in this passage signifies to receive with the understanding and the will, or with faith and love. From this passage therefore it appears, that if it had been revealed to the Jews from heaven, that the Lord was the Messiah and the Son of God, and they had thus been persuaded to acknowledge and to believe, they would afterwards have rejected it, and to reject it after acknowledgment and faith is to profane, and the lot of profaners is the worst of all lots in hell. *A. E.* 706.

By *the eyes which were blinded*, is signified the understanding and faith of truth ; by *the heart which was hardened*, is signified the will and love of good ; and by being *healed* is signified to be reformed ; the reason why they were not to be converted and healed was to prevent profanation, for an evil man, who is healed and returns to his evil and false principles, is guilty of profanation ; so it would have been with the Jewish nation. *A. E.* 1081.

Verse 41. *These things said Esaias, when he saw His glory, and spake of Him.*—In this passage glory denotes the Lord. *A. C.* 8427. See also Exposition, chap. i. 14; vii. 18; xi. 40; xv. 8; xvii. 24.

Verse 43. *Glory of men, &c.*—See Exposition, chap. vii. 18.

Verses 44, 45, 46. *He that believeth on Me, &c.*—As to what concerns the union of the Divine essence of the Lord with His Human essence, and of the Human with the Divine, this infinitely transcends the apprehension of man; for the internal of the Lord was Jehovah Himself, thus Life Itself, but the internal of man is not the Lord, neither is it life, but a recipient of life; the Lord had *union* with Jehovah, but man has not union with the Lord, but *conjunction*; the Lord, by His own proper power, united Himself to Jehovah, wherefore also He was made justice, but man in no case conjoins himself by his own proper power, but by the power of the Lord, so that the Lord joins man to Himself. The above reciprocal union is what is meant by the Lord, where He attributes all that He has to the Father, and all that the Father has to Himself, as in John, “Jesus said, He that believeth in Me, believeth not on Me, but on Him that sent Me: I am come a light into the world, that every one, who believeth in Me, may not abide in darkness.” *A. C.* 2004.

He that seeth.—See Exposition, chap. i. 39, 50; vi. 36, 40; xiv. 19.

Him that sent Me.—By the Father “sending” Him is signified that He proceeds from the Father; *light* denotes the divine Truth. *A. C.* 3703. See also Exposition, chap. iii. 34; v. 25, 30, 38; vii. 16, 18; xvi. 28.

From the above words it is evident that by the Father the Lord understood Himself, and by the Son, whom the Father sent, His Divine Human [principle], for He says, “He who seeth Me, seeth Him who sent Me; also, he that believeth in Me, believeth not in Me, but in Him that sent Me,” and still He says, that they should believe in **HIM**, as in verse 36, and other places. *A. E.* 852.

Verse 46. *A light.*—See Exposition, verses 35, 36, and chap. i. 1, 7, 8, 10; iii. 19—21; iv. 24; viii. 12.

Into the world.—See Exposition, chap. xvii. 24; xviii. 20.

Darkness.—See Exposition, verses 35, 36; and chap. iii. 19; viii. 12.

Verse 47. *If any one hear.*—See Exposition, chap. iii. 29; v. 25; x. 3, 4.

Verses 47, 48. *I do not judge him, &c.*—All judgment is according to Divine Truth which is in the Word; that this judges every one, the Lord Himself says in John, “If any one hear My words, and believe not, I do not judge him; the Word which I have spoken, it shall judge him at the last day.”

D. Lord, 25. See also *A. R.* 233, and *T. C. R.* 652. See also Exposition, chap. iii. 17; v. 22, 28; vii. 24; viii. 15; ix. 39.

The reason why the Son of Man is described in the Revelations as *having on his head a golden crown*, chap. xiv. 14, is because divine Good does not judge any one, but divine Truth, the cause of which is, because divine Good loves all, and draws man to heaven, so far as he follows it, but divine Truth separate from Good damns all, and judges them to hell; lest therefore all should be damned and judged to hell, and that the Divine Good may moderate, and elevate to heaven, as far as possible, therefore a golden crown was on the head, by which is signified divine Good accoutred for judgment, viz. to moderate. Nevertheless it is to be understood that the Lord does not judge any one by Divine Truth, but Divine Truth viewed in itself judges him who does not receive it, but rejects it, as may be manifest from the Lord's words, John xii. 47, 48. *A. E.* 907.

It is not to be understood from the above words that the truths which proceed from the Lord damn any one, for all truths which proceed from the Lord are from His Divine Good, thus they are nothing but mercies; but whereas men do not receive the mercy of the Lord, they expose themselves to damnation, for in such case they are in evils, and evils condemn; neither do the truths which proceed from the Lord save man, if he believes that he is saved by virtue of the truths of faith appertaining to him, and not of mercy, for man is in evils, and of himself in hell, but by the mercy of the Lord he is withheld from evil, and kept in good, and this by a strong force. *A. C.* 7206.

Verse 48. *He that rejecteth Me, &c.*—The appropriation of Divine Good and Divine Truth cannot be given except to those who acknowledge the DIVINE [principle] of the Lord, for this is the first and the very essential of all things which are of faith in the church; for heaven cannot be unclosed to others, since the whole heaven is in that faith, thus the Divine Truth proceeding from the Lord's Divine Good cannot be communicated to others; let every one therefore, who is within the church, take heed to himself lest he deny the Lord, and also lest he deny His DIVINE [principle,] for to that denial heaven is closed, and hell is opened; for all such are separated from heaven where the DIVINE of the Lord is all in all, for this makes heaven. And when heaven is closed the *science* of the truths of faith derived from the Word and the doctrine of the church, is indeed given, but never faith which

is faith, for the faith which is faith comes from above, that is, through heaven from the Lord. *A. C.* 10,033.

Verses 49, 50.—*Commandment.*—See *Exposition*, chap. v. 39; xv. 10.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER IX.

VERSE 23. *But Jesus answered them, saying, The hour is come that the Son of Man should be glorified.*—It is remarkable, that when the blessed Jesus is here informed that the Greeks wished to see Him, He immediately begins to speak of His glorification, or full union with the Father, thus intimating to them in the most significant language, that He did not wish to be seen in any other way, because in no other way could the sight of Him be of any real advantage to the beholder. If we wish then to see Jesus to any good purpose of profit to ourselves, we must open our eyes by faith, or rather suffer them to be opened, to view Him in His state of glorification, or in His One-ness with the Eternal Jehovah, from whom He came forth, in which One-ness He now reigns, and will for ever reign, as the supreme and only God of heaven and earth.

Verse 26. *If any one minister to Me, let him follow Me, and where I am, there shall also My minister be, &c.*—In the common version of the New Testament this passage is rendered, “If any one serve Me, let him follow Me, and where I am, there shall also My servant be:” but it is to be noted that in the original Greek what is here rendered “serve,” is *διακονή*, and what is rendered “servant,” is *διακόνος*, both which terms have relation to *ministry*, as distinct from “service,” and conveying a distinct idea. For the idea intended to be conveyed by the word *ministry* is that of operation from a principle of *good*, whereas the idea intended to be conveyed by *service* is that of operation from a principle of *truth*. A man therefore becomes a “minister,” when he acts from the love of good in his *will*, but he remains a “servant,” so long as he acts merely from the light of truth in his *understanding*. The distinction therefore between the two characters is of importance to be attended to, and accordingly Jesus Christ has

been pleased to distinguish them, where He says to His disciples, “ Whosoever will be greater among you, let him be your minister and whosoever will be the chief among you, let him be your servant,” Matt. xx. 26, 27.

Verse 32. *And I, if I be lifted up from the earth, will draw all to Myself.*—These words contain a full and positive demonstration of the sole and supreme divinity of the Blessed Jesus, as announcing, *first*, the power of a *divine attraction* which he exercises on all human minds; and *secondly*, as announcing the end or object of that attraction, *viz.* to “draw to Himself.” For to *attract* human minds is manifestly a divine prerogative, and is accordingly ascribed to Jehovah, or the Father, by Jesus Christ, where he says, “ No man can come to Me, except the Father which hath sent Me, draw him,” John vi. 44. Jesus Christ therefore in claiming to Himself this prerogative, manifestly asserts His divinity, and that He asserts at the same time His *sole* and *supreme* divinity, is evident, not only from the consideration that there can only be *one* centre of divine attraction, but also from the *end* or *object* of that attraction, as here declared by the divine attractor. For why should the Blessed Jesus, in His state of exaltation, or glorification, “ draw all to Himself,” unless He was the Supreme and only God? Had there been a Divine Being *superior* to Himself, He was bound by every obligation of duty to have drawn mankind to that Being, and not to Himself; or had there been any other Divine Being equal to Himself, how could He be justified in His neglect of that Being, by making *Himself alone* the centre of His attraction? The obvious conclusion therefore, which forces itself on the mind of the devout reader from the above passage, is manifestly this, and can be no other, *viz.* that Jesus Christ, in His state of exaltation, or glorification, is one with the eternal Father, by virtue of which One-ness, His humanity is a Divine Humanity, and thus is the sole and supreme fountain of all divine love and wisdom, consequently of all divine life and operation, thus of all divine attraction, together with all the divine graces, virtues, and blessings of purification, regeneration, salvation, and eternal life, thence resulting. It merits, however, the most serious and profound attention on the part of every Christian, that the above divine attraction cannot possibly be exercised to advantage on himself, only so far as the blessed Jesus is first *lifted* up in himself; in other words, only so far as that Great and Holy God in His Divine Humanity is seen and acknowledged as the only true God, and not only so, but is loved, approached, and enjoyed as the only True Good. For should any other God

be exalted above Him in the mind's understanding, or any other Good in the mind's will, or love, from that moment a *contrary attraction* must of necessity take place, and the certain consequence will be, that the divine attraction will be disturbed, and its salutary effect will thus be impeded, at least, if not totally frustrated.

Verse 35. *Walk while ye have the light, lest darkness overtake you, and he that walketh in darkness knoweth not whither he goeth.*—The argument here urged by the Lord in favour of *walking in the light*, is two-fold; first, to prevent being *overtaken with darkness*; and secondly, to guard against that blindness which obstructs man's spiritual sight respecting his final destination.

Verse 36. *Whilst ye have the light, believe in the light, that ye may be the sons of light.*—The distinction here made between *having the light*, *believing in the light*, and *being the sons of light*, is of great importance to be attended to, for to “have” the light, is to possess truth in the *memory only*, to “believe in” the light is to possess truth in the *understanding*, whilst to “be the sons of light” is to be born again of truth by its full incorporation *into the love and life*.

Verse 49. *He gave Me commandment what I should say, and what I should speak.*—The Lord here makes a distinction between what He should “say,” and what He should “speak,” as He had before made a distinction between His *word* and His *speech*, chap. viii. 43. See the note thereon.

Verse 50. *As the Father hath said unto Me, so I speak.*—It is remarkable that the term in the original Greek here used to express “hath said,” as applied to the Father, is *εὗρηκε*, from *εὗρω*, whereas the usual Greek terms to express *saying*, are *εἰπω* and *λέγω*, whence it is to be concluded, that the term *εὗρω* is expressive of a more interior communication of thought than either *εἰπω* or *λέγω*.

JOHN.

CHAPTER XIII.

CHAPTER XIII.

THE INTERNAL SENSE.

1. BUT before the feast of the passover, Jesus knowing that His hour was come, that He should pass out of this world unto the Father, having loved His own that were in the world, He loved them unto the end.

2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's [son], to betray Him;

3. Jesus knowing that the Father had given all things into His hands, and that He had come forth from God, and went to God;

4. He riseth from supper, and laid aside His garments, and taking a linen cloth, girded Himself.

5. Then He poureth water into the basin, and began to wash the feet of the disciples, and to wipe [them] with the linen cloth with which He was girded.

6. Then He cometh to Simon Peter, who saith unto Him, Lord, dost thou wash my feet.

THAT previous to the glorification of the **LORD**'s Humanity, perception is given to Him of the approaching event, together with unabated love towards His church, on which occasion infernal hatred is the more excited against Him. (Verses 1, 2.)

But perception is given to the Humanity, that all things of divinity are appropriated to it, since it was assumed by the divinity, and united itself with the divinity. (Verse 3.)

Therefore being elevated by this perception, and having provided an order of truth adapted to the natural principle of the church, the **LORD** in His Humanity is intent on purifying that principle from the defilements of evil. (Verses 4, 5.)

But they, who are principled in the truths of faith, are not aware of the necessity of such purification, until they

7. Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know after these things.

8. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, Unless I wash thee, thou hast no part with Me.

9. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith unto him, He that is washed, hath no need, except to wash the feet, but is wholly clean ; and ye are clean, but not all.

11. For He knew him that should betray Him ; therefore said He, Ye are not all clean.

12. When therefore He had washed their feet, and had taken His garments, sitting down again, He said unto them, Know ye what I have done unto you ?

13. Ye call Me Master, and Lord ; and ye say well, for I am.

14. If then I have washed your feet, [being] the Lord, and the Master, ye also ought to wash one another's feet.

15. For I have given you an example, that as I have done unto you, ye also should do.

are instructed, that they cannot otherwise be purified to eternity, and that all purification comes from the **LORD** alone in His **DIVINE HUMANITY**. (Verses 6, 7, 8.)

Hence they are urgent for the purification of the internal or spiritual man, as well as of the external or natural, until they are instructed further, that if the external or natural principle be purified, the internal or spiritual principle will be also purified. (Verses 9, 10.)

Nevertheless, notwithstanding the purification which the **LORD**, in His **DIVINE HUMANITY**, is ever intent on accomplishing in His church, there are some who still remain in their natural defilements, and this is perceived by the Lord. (Verses latter part of 10, 11.)

Who therefore inculcates the necessity of enquiring into the nature of spiritual purification, until it be seen that if He, who is the Divine Source of all Truth and Good, is interested in the purification of man, and is continually operative to effect it, man himself ought also to be interested in, and intent on effecting it in like manner, both in respect to himself and others. (Verses 12—15.)

16. Verily, verily, I say unto you, the servant is not greater than His Lord ; neither he that is sent greater than He that sent Him.

17. If ye know these things, blessed are ye if ye do them.

18. I speak not of you all ; I know whom I have chosen ; but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me.

19. From henceforth I tell you before it come to pass, that when it is come to pass, ye may believe that I am.

20. Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth Me ; but he that receiveth Me, receiveth Him that sent Me.

21. Jesus, having said these things, was troubled in spirit and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.

22. Then the disciples looked one on another, doubting of whom He spake.

23. Now there was lying in Jesus's bosom one of His disciples, whom Jesus loved.

24. Simon Peter therefore

Otherwise he inverts all divine order, by setting himself above the Lord, and his own wisdom above the Divine Wisdom, whereas his happiness consists in practising those precepts which he has received from the **LORD**. (Verses 16, 17.)

Yet all do not so practise, and therefore are not accepted, agreeably to what had been predicted, viz. that the natural man, although instructed in the knowledge of truth, would exalt himself above the spiritual man, and thus above the **LORD**. (Verse 18.)

Which prediction was intended to teach, by its accomplishment, the **LORD**'s **DIVINITY**, and that He is **JEHOVAH**, and consequently whosoever receives truth, which is from the Word, receives Divine Truth, or the **LORD** in His **DIVINE HUMANITY**, and whosoever receives Divine Truth, receives Divine Good, or **JEHOVAH**. (Verses 19, 20.)

Still the **LORD**, as to His **Humanity**, is grieved at the thought, that He will be rejected even by those who are instructed in the knowledge of the truth. (Verse 21.)

But they who are so instructed, cannot comprehend how this should be, and therefore they seek information on the subject, first from principles of faith, and next from principles of love, and are

beckoned to Him, to ask who it was of whom He spake.

25. But he reclining on the breast of Jesus, saith to Him, Lord, who is it?

26. Jesus answered, He it is to whom I shall give a sop, having dipped it. And having dipped the sop, He gave it to Judas Iscariot, [the son] of Simon.

27. And after the sop Satan entered into him. Then said Jesus unto him, What thou doest, do quickly.

28. But no one of those who were at the table knew for what intent He said this unto him.

29. For some thought, because Judas had the bag, that Jesus said unto him, Buy what we have need of for the feast, or that he should give something to the poor.

30. He then having received the sop, went out immediately; but it was night.

31. When therefore he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him.

32. If God be glorified in Him, God will also glorify Him in Himself, and will straightway glorify Him.

33. Little children, yet a little while I am with you. Ye shall seek Me, and as I said unto the Jews, whither I go ye cannot come; so now I say to you.

thereby taught, that the **LORD** will be rejected by all those who receive the knowledge of truth, and afterwards profane it through infernal love, since where this is the case, man enters into consociation with the powers of darkness. (Verses 22—26, and former part of 27.)

Which rejection of the **LORD** is required to be full and entire; but the reason of this is not seen by those who have received instruction in truth, until the rejection takes place, and the church comes to its end. (Verses, latter part of 27—30.)

On which occasion they are instructed, that all opposition of evil men and of evil spirits, in their rejection of the **LORD**, when He was here on earth, tended only to unite more fully His Divinity with His Humanity, and His Humanity with His Divinity, mutually and reciprocally. (Verses 31, 32.)

They are instructed yet further, that the infirm humanity must, by such union, be entirely put off, and that in such case the **DIVINE HUMANITY** will be an object of

34. A new commandment I give to you, that ye love one another, as I have loved you, that ye also love one another.

35. In this shall all know that ye are My disciples, if ye have love one to another.

36. Simon Peter saith to Him, Lord, whither goest thou? Jesus answered Him, Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards.

37. Peter saith unto Him, Lord, why cannot I follow Thee now? I will lay down my soul for Thy sake.

38. Jesus answered him, Wilt thou lay down thy soul for My sake? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied Me thrice.

speculation with those who are principled in truth, but not an object of love. (Verse 33.)

Until to faith they join charity, and until charity be grounded in the Divine Love, which is the sure mark and character of a right faith. (Verses 34, 35.)

Hence inquiry is made by those who are principled in faith, concerning the **LORD's** glorification, and they are instructed, that they cannot comprehend it so long as they remain in faith alone, but will comprehend it when they conjoin faith with charity. (Verse 36.)

Inquiry is further made, why they cannot comprehend it so long as they remain in faith alone, and again they are instructed, that at the end of the church there is no faith in the **LORD**, because there is no charity. (Verses 37, 38.)

EXPOSITION.

CHAPTER XIII.

VERSE 1. *Feast of the passover*.—See Exposition, chap. i. 29; ii. 8, 23; vii. 2; xii. 31.

Verse 2. *During supper*.—“Supping” denotes to communi-

cate the goods and the felicities of heaven, the reason is, because banquets, feasts, dinners, and suppers, in the Word, signify consociations by love, and hence communication of the delights which are of love, for all delights are of love. Those things derive their signification from bread and wine, which signify the good of celestial and spiritual love; and from eating together, which signifies communication and appropriation. This was formerly signified by the Paschal Supper, and is at this day signified by the Holy Supper, as may be seen in the *Doctrine of the New Jerusalem*, 210—222. See also Exposition, chap. vi. 50—58; xii. 2.

The devil.—*Judas Iscariot.*—See Exposition, chap. vi. 70, 71; viii. 33, 37, 44; xii. 23.

The heart.—See Exposition, chap. xii. 39, 40; xv. 8; xix. 35.

Verse 3. *Jesus knowing that He came forth from God, and went to God, &c.*—By “coming forth from God” is here to be understood, that the Essential Divinity assumed the Humanity; and by *going to God* is signified to unite the Human essence to the Divine Essence. *A. C.* 3736. See also Exposition, chap. vii. 16, 18; xii. 44; xvi. 28.

Verse 4. *Garments.*—See Exposition, chap. i. 6; xii. 14, 15.

Taking a linen cloth, &c.—By “linen” and “a linen cloth” is signified the truth of the exterior natural principle, and hence it may be manifest why the Lord, when He washed the feet of the disciples, girded Himself with a linen cloth, and wiped the feet with the linen cloth with which He was girded; for the washing of the feet signified purification from sins, which is effected by the truths of faith, for by them man is taught how he should live. *A. C.* 7601.

Verses 4—17.—By “washing,” in the Word, is signified ablation from the filth of self-love and of the love of the world: this is what was signified by washing in the representative church, where it was commanded, for the sake of representation, that they should wash the skin, the hands, the feet, and likewise the garments, by all which things were signified those things which are of the natural man; the lavers also, which were of brass, were placed out of the temple, viz. the brazen sea, and the ten brazen lavers, 1 Kings vii. 23—39. The laver of brass in which Aaron and his sons were to wash themselves, was placed between the tent of assembly and the altar, thus likewise out of the tent, Exod. xxx. 18, 19, 21, by which also was signified, that only external natural principles were to be purified; for unless these are purified, that is,

unless the loves of self and of the world are removed, internal things cannot flow-in, which relate to love to the Lord and towards the neighbour. In order that it may be better known, how this case is, viz. that external principles are to be purified, let good works be taken for an example and for illustration, or what is the same thing, the goods of charity, which are at this day called the fruits of faith, and which are external because they are exercises. Good works are all evil works unless the things relating to self-love and the love of the world are removed, for when works are done before the removal of such things, they appear outwardly good, but inwardly they are evil, being done either for the sake of reputation, or for the sake of gain, or for the sake of self-distinction, or for the sake of remuneration, thus they are either meritorious or hypocritical, for the things which are of self-love and the love of the world communicate such a quality to works, but when these evils are removed, then works become good, and are goods of charity, that is to say, there is in them no respect to self, to the world, to reputation, to remuneration; thus they are neither meritorious nor hypocritical, for in such case celestial love and spiritual love from the Lord in-flow into the works, and cause them to be love and charity in act; and in this case the Lord by them also purifies the natural or external man, and arranges him into order, that he may receive correspondently the celestial and spiritual things which flow-in, as may manifestly appear from what the Lord taught in John, when He washed the feet of the disciples, "He cometh to Simon Peter, who saith to Him, Lord dost Thou wash my feet? Jesus answered and said to him, What I do thou knowest not yet, but thou shalt know afterwards. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, Unless I wash thee, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed hath no need except to wash the feet, but is wholly clean," xiii. 4—17; in which passage, "he that is washed hath no need except to wash his feet," signifies, that he who is reformed has only need to be cleansed as to natural principles, that is, that evils and falses may be thence removed, in which case all things are arranged into order by the influx of spiritual principles from the Lord: moreover, to wash the feet was an act of charity, denoting that the evils of another ought not to be reflected on; and it was likewise an act of humiliation, denoting to make another clean from evils, as

from filth, as likewise may be manifest from the Lord's words in the same chapter, verses 12—17. Every one may see, that to wash does not purify any one from evils and falses, but only from the filth which adheres to him ; yet since it was amongst the ceremonies enjoined in the church, it follows that it involves somewhat peculiar, viz. spiritual washing, that is, purification from the filth which inwardly adheres to man. They therefore who knew these things, and thought of the purification of the heart, or of the removal of the evils of the loves of self and of the world from the natural man, and endeavoured with all their might to effect this, observed the rite of washing as external worship so enjoined ; but they, who were not acquainted with these things, nor willing to be acquainted, but thought that the mere ceremony of washing the garments, the skin, the hands, the feet, tended to purification, and provided they performed this ceremony, that they were allowed to live in avarice, in hatred, in revenge, in unmercifulness, in cruelty, all which things are spiritual *filth*, they made this ceremony idolatrous. *A. C. 3147.*

It is necessary that, during man's regeneration, his natural principle should be regenerated even to the sensual, for unless this be regenerated, there is no reception of truth and good, since truth flowing-in is there perverted, and in such case the interiors are closed ; wherefore when the exteriors are regenerated, the whole man is regenerated ; this was signified by the Lord's words to Peter, when He washed his feet, " Simon Peter said, Lord not my feet only, but also the hands and the head : Jesus said to him, He that is washed hath no need except to wash the feet, and is wholly clean ;" where by the "feet" are signified things natural ; by "washing" is signified to purify ; by the "hands" are signified the interiors of the natural principle, and by the "head" things spiritual ; hence it is evident what is meant by the words, " he that is washed hath no need except to wash his feet and is wholly clean," viz. that man then is regenerated, when he is regenerated also as to the exterior things which are of the natural principle ; when therefore man is also regenerated as to the natural principle, then all things in that principle are subordinate to interior things, and when interior things flow-in there, they flow-in as into their common [or general vessels,] by which they render themselves sensible to man ; when this is the case with man, then from those interior things the affection of truth is made sensible, which is of faith, and the affection of good, which is of charity. But the sensual principle itself, which is the ul-

timate of the natural principle, can hardly be regenerated, by reason that it is filled with material ideas derived from things material, corporeal, and worldly ; therefore man who is regenerated, especially at this day, is not regenerated as to the sensual principle, but as to the natural principle which is next above the sensual, to which he is elevated from the sensual by the Lord, when he thinks of the truths and goods of faith : the faculty of elevation from the sensual principle is that with which man is gifted who is regenerated by the Lord. *A. C.* 7442.

Verse 5. *He poureth water into the basin, &c.*—“Basin” or “laver” in which is water for washing, denotes the natural principle. *A. C.* 10,243, 10,255.

“Basins” signify the things which are of the memory. *A. C.* 9394.

Verses 5—10. Who can know what is involved in what the Lord here says, *What I do, thou knowest not now, but thou shalt know after these things.* Again, *If I wash thee not, thou hast no part with Me.* And again, *He that is washed hath no need to be washed except as to his feet, and is wholly clean.*—That purification from evils and falses is here treated of, cannot be known except from the internal sense, from which it is evident, that by “washing” is meant purification from evils and falses ; by the “water in the basin” the truth of faith in the natural principle ; by the “linen cloth, with which the Lord was girded, and with which He wiped,” the divine Truth proceeding from Himself ; by the “feet,” the natural principle of man ; by “washing the head, the hands, and the feet,” regeneration. In like manner by “him that is washed :” thus by washing the feet is meant to purify the natural principle of man, for unless this be purified and cleansed with man, whilst he lives in the world it cannot afterwards be purified to eternity ; for such as the natural principle of man is when he dies, such it remains, not being afterwards capable of being amended, inasmuch as it is the plane into which interior things, which are spiritual, flow-in, it being their receptacle ; wherefore when it is perverted, the interior things, when they flow-in, are perverted accordingly. The case herein is, as when the eye is injured, or any other organ of sense, or member of the body, in which case interior principles cause no other sensation and no other action by them, than according to reception. That man therefore cannot be purified to eternity, if he is not purified as to his natural principle in the world, is meant by the Lord’s words, “What I do thou knowest not now, but thou shalt know afterwards.” That he who is regenerated needs

not to be purified, except as to the natural principle, is meant by these words, “He that is washed, hath no need to be washed except as to the feet, and is wholly clean.” And that all purification is effected of the Lord alone, is meant by these words, “If I wash thee not, thou hast no part with Me;” and that this is effected by Divine Truth which proceeds from the Lord, is signified by His “wiping them with a linen cloth with which He was girded;” “linen cloth” denotes Truth from the Divine, thus the linen cloth, with which the Lord was girded, is Divine Truth from Himself. From these considerations it may again be manifest, that the Lord spake by correspondences, thus from the internal sense, inasmuch as He spake from heaven, in which that sense is; wherefore unless the Word of the Lord be understood as to that sense, it is little understood. *A. C. 10,243.*

The internal man is not reformed by knowing, understanding, and being wise only; consequently by mere thinking, but by *willing* that which science, intelligence, and wisdom teaches; when man knows, understands, and has a relish for knowing and understanding, that there is a heaven and a hell, and that all evil is from hell, and all good from heaven, in this case, if he does not will what is evil, because it is from hell, but wills what is good because it is from heaven, he is then in the first degree of reformation, and in the threshold leading from hell to heaven: when he proceeds further, and is willing to desist from evils, he is in the second degree of reformation, and on this occasion is out of hell, but not yet in heaven, seeing this latter above himself: it is necessary that there should be this internal principle, to the intent that man may be reformed; but unless both the external and internal are reformed, the man is not reformed; the external is reformed by the internal, when the external desists from the evils, which the internal does not will because they are infernal, and especially when on this account he shuns them, and fights against them; thus the internal consists in *willing*, and the external in *doing*, for unless a man does what he wills, there is something within which does not will it, and at length there is unwillingness. From these few considerations it may be seen, in what manner the external man is reformed by the internal. This likewise is what is meant by the Lord’s words to Peter, “If I wash thee not, thou hast no part with Me: Peter said to Him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He that is washed hath no need except to wash the feet, but is wholly clean.” By “washing” is here meant spiritual washing, which is puri-

fication from evils; by "washing the head and hands" is meant to purify the internal man, and by "washing the feet" is meant to purify the external; that when the internal man has been purified, the external is to be purified, is meant by these words, "He that is washed hath no need except to wash the feet;" that all purification from evils is from the Lord is meant by these words, "If I wash thee not, thou hast no part with Me." That washing amongst the Jews represented purification from evils, and that this is signified by washing in the Word, and that by washing the *feet* is signified the purification of the natural or external man, has been abundantly shewn in the *ARCANA CŒSTIA*. *D. P.* 151. See also *A. R.* 49.

When the natural principle, which is signified by the feet, is regenerated, the whole man has life such as a regenerate person has, according to the words of the Lord in John, "Jesus said to Peter, He that is washed hath no need but to wash the feet, and is wholly clean," where by being "washed" is signified to be purified from evils and falses, which is to be regenerated, wherefore, "he that is washed" signifies who is purified, that is, regenerated as to the spiritual principle, which is the good of love and the truth of doctrine, which must be received into the memory and understanding; that is, be known and acknowledged. By "having no need except to wash the feet" is signified, that the natural or external man is then to be purified or regenerated, which is effected by a life according to the precepts of love and faith, that is, according to the goods and truths of doctrine from the Word, and when this is the case, the man himself is purified or regenerated, for to live according to the goods and truths of doctrine from the Word is to will them, and thence to do them, which is the same thing as being affected by and loving them, for what is made an object of the will is made an object of affection and of love, consequently of the man himself, for the will is the man himself, because man is his own love and his own affection; wherefore it is said, that in such case *the whole man is clean*. *A. E.* 666.

Verse 10. *He who is washed*.—"He who is washed" signifies, he that is inwardly cleansed; "needeth only to be washed as to the feet" signifies that then he is to be outwardly cleansed; for the feet signify the external or natural man. The internal man is purified by knowing, understanding, and thinking the truths of the Word, and the external man by willing and doing them. *A. E.* 475.

The internal man is first regenerated by the Lord, and

afterwards the external, and the latter by means of the former, for the internal man is regenerated by thinking those things which are of *faith* and *charity*, but the external by a life according to them. *H. D. N. J.* 181.

Without the conjunction of truth with good, and the uniting of good with truth in the *natural* principle, there is no regeneration. *A. C.* 3617.

Verse 12. *Sitting down*.—See Exposition, chap. vi. 10.

Verse 13. *Ye call Me Master and Lord, and ye say well, for I am*.—By Lord is here meant the Saviour of the world, Jesus Christ, who is called Lord without other names, and is acknowledged and adored as Lord in the universal heaven, because He has all power in the heavens and in the earth. He also commanded, saying, “Ye call Me Lord, and ye say well, for I am.” The disciples also after the resurrection called Him Lord. *A. C.* 14.

Inasmuch as the Lord was Jehovah, who is so often named in the Old Testament, therefore also He said to His disciples, “Ye call Me Master and Lord, and ye say well, for I am,” by which words is signified, that He was Jehovah God; He is there called Lord as to Good, but Master as to Truth. *A. C.* 2921.

Verse 16. *The servant is not greater than his Lord*.—It is written, Matt. x. 24, “The disciple is not above his Master, neither the servant above his Lord,” &c.; by which, in a universal sense, is understood that man shall not compare himself with the Lord, and that it is sufficient for him that all which he has he has from the Lord, and thus the disciple is as the Master, and the servant as the Lord, for thus the Lord is in him, and causes him to will good and to think truth; he is called a “disciple” from *good*, and a “servant” from *truth*. It is the same in a particular sense, viz. that with every man who is led by the Lord, the external or natural man, in him, is a disciple and a servant, and the internal and spiritual man is master and lord. When the external or natural man serves the internal or spiritual man in obeying and effecting, then it is also *as* its master and lord, for they act as a one, as it is said of the cause principal, and instrumental, that they act as one cause; this particular sense also herein coincides with the universal, viz. that when the spiritual and the natural man act as one, then the Lord Himself acts, for the spiritual man does nothing of itself, but what it does it does solely from the Lord. *A. E.* 409. See also Exposition, verse 23, and chap. vii. 17.

Verses 16, 20, 21, 38. *Verily, verily, I say unto you, &c.*—

The reason why the Lord calls Himself the *Amen* (Rev. iii. 14) is because *Amen* signifies verity, or truth, thus the Lord Himself, inasmuch as when He was in the world, He was Divine Truth Itself; which was the reason why the Lord so often said *Amen, amen, or Verily, verily*, as in John xiii. 16, 20, 21, and in many other passages. *A. E.* 228. See also *Exposition*, chap. xxi. 25.

Verse 17. *If ye know these things, blessed are ye if ye do them.*—It is thought by some that barely to believe that which the church teaches, purifies a man from evils, and it is thought by some that to do good purifies; by some that to know, speak, and teach such things as are of the church; by some that to read the Word and books of piety; by some to frequent churches, to hear sermons, and especially to receive the Holy Supper; by some to renounce the world, and study piety; by some to confess themselves guilty of all sins, and so on. But, nevertheless, none of these things do at all purify a man unless he explores himself, sees his sins, acknowledges them, condemns himself for them, and repents by desisting from them, and all these things he must do *as* from himself, but still from an acknowledgment at heart that he does them from the Lord. Before this is done, the above named acts avail nothing, for they are either meritorious or hypocritical; but when evils are removed then the above-mentioned acts become acts of the *love*, and the doers thereof appear in heaven before the angels as beautiful men, and as their associates and companions. *D. P.* 121.

Most of the souls which come into another life suppose that heavenly joy is a kind of joy to which every one may be admitted, without regard to his life, even though he have indulged in hatred towards his neighbour, and have made light of adultery; not knowing that heaven consists in mutual and chaste love, and that heavenly joy is the happiness derived from such love. *A. C.* 547.

Verse 18. *Lifted up his heel against Me.*—By the feet, in the Word, are signified natural things, by the soles of the feet, inferior natural things, and by the heel, the lowest natural and corporeal things. *A. C.* 259, 4938.

To “lift up the *heel* against Him,” signifies to pervert the sense of the letter of the Word even to the denial of the Lord, and to the falsification of all truth. *A. E.* 617.

Verse 20. *He that receiveth Me, receiveth Him that sent Me.*—Inasmuch as the Father and He were one, and the Human [principle] of the Lord was Divine by virtue of the DIVINE in Himself, therefore all things of the Father were His; and

whereas they were one, He says, “He that receiveth Me, receiveth Him that sent Me.” *A. E.* 852. See also Exposition, chap. iii. 34; v. 25, 30, 38.

Verse 23. *Now there was lying in Jesus's bosom one of His disciples, whom Jesus loved.*—Inasmuch as interior things are together in ultimates, as the thought and will of man, or, in spiritual things, his faith and love are in deeds or works, therefore John was loved of the Lord above the rest of the disciples, and lay at His breast, by reason that that disciple represented the works of charity. See Preface to chap. xviii. and xxii. of Genesis. *A. C.* 9824.

Inasmuch as John represented the church as to good works, and good works contain all things of love to the Lord, and of charity towards the neighbour, therefore he was loved of the Lord above the rest, as may be manifest from this, that he “lay in the Lord's bosom, and reclined at His breast;” by the “bosom” and the “breast” in the Word is signified spiritual love, which is love in act, and by the Lord's bosom and breast is signified the Divine Love Itself, wherefore in heaven, they are in the province of the breast, who are in spiritual love. *A. E.* 821.

Verse 25. *Reclining on the breast, &c.*—John lay at the Lord's breast at table, and the Lord loved him above the rest, but this not for his own sake, but because he represented the exercises of charity, that is, *uses*. *A. C.* 7038.

Verses 26, 27. *Judas.—Satan.*—See Exposition, chap. vi. 70, 71; viii. 33, 37.

Verse 30. *It was night.*—See Exposition, chap. ix. 4; x. 22; xi. 9, 10.

Verses 31, 32. *Jesus said, Now is the Son of Man glorified, &c.*—That Divine Truth is the Son, and Divine Good the Father, may be manifest from the signification of Son, as denoting truth, and of Father, as denoting good: also from the conception and nativity of truth, as being from good. The reason why Son is Divine Truth, and Father Divine Good is, because the union of the Divine Essence with the Human, and of the Human with the Divine, is the marriage of Divine Good with Truth, and of Truth with Good, from which comes the heavenly marriage; for in Jehovah or the Lord there is nothing but what is infinite, and inasmuch as it is infinite, it cannot be apprehended by any idea, only that it is the *esse* and *existere* of all good and truth, or Good itself and Truth itself; Good itself is the Father, and Truth itself is the Son; but whereas there is a divine marriage, as was said, of Good and Truth, and of Truth and Good, the Father is in the Son,

and the Son in the Father, as the Lord Himself teaches in John, “Now is the Son of Man glorified, and God is glorified in Him;” if God be glorified in Him, God shall also glorify Him in Himself: hence it may be manifest what is the quality of the union of the Divinity and Humanity in the Lord, viz.: that it is mutual, or reciprocal, which union is what is called the divine marriage, from which descends the heavenly marriage, which is the kingdom of the Lord in the heavens. *A. C. 2803.*

The Divine Truth in the Human Divine [principle] of the Lord, which endured temptations, is not the Divine Truth Itself, for this is above all temptation; but it is the rational truth such as angels have, consisting in appearances of truth, and is what is called the Son of Man, but *before* glorification; but the Divine Truth in the Divine Human [principle] of the Lord glorified is above appearances, neither can it come to any understanding, still less to the apprehension of man, nor even to that of angels, thus it cannot at all be subject to temptation. Concerning this Divine Truth, or Son of Man glorified, it is thus written in John, “Jesus said, now is the Son of Man glorified, and God is glorified in Him, if God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.” That a distinct idea may be had of this very great mystery, it is allowed to call the truth appertaining to the Lord, which was capable of being tempted, and which endured temptations, *Truth Divine in the Human Divine [principle] of the Lord*, but to call the truth which could not be tempted or undergo any temptation, because it was glorified, *Divine Truth in the Divine Human [principle] of the Lord*. *A. C. 2814.* See also 9429, 10,053, 10,067; *D. Lord*, 35; *T. C. R.* 128; and Exposition, chap. xii. 28.

Verse 32. If God be glorified in Him, God will also glorify Him in Himself.—The reason why the Lord so spake, is, because the union was reciprocal of the Divine with the Human, and of the Human with the Divine. *D. Lord*, 35.

Verse 33. Little children.—See Exposition, chap. vi. 13.

Verses 33, 36. Whither I go.—See Exposition, chap. vi. 62.

Verses 34, 35. Love one another.—It is in the power of every one to see that no kind of life exists without love, and that there is no kind of joy but what flows from love: such however as the love is, such is the life and such is the joy. If you remove loves, or what is the same thing, desires which have relation to love, thought would instantly cease, and you would become like a dead person, of which I have often been

convinced by lively experience. Self-love and the love of the world have in them some resemblance of life, and some resemblance of joy, but inasmuch as they are altogether contrary to true love, which consists in a man loving the Lord above all things, and his neighbour as himself, it must be evident that they are not loves but hatreds ; for in proportion as any one loves himself and the world, in the same proportion he hates his neighbour, and thereby the Lord ; wherefore true love is love towards the Lord ; and true life is the life of love from Him ; and true joy is the joy of that life. There cannot exist more than one single true love, nor more than one single true life, whence flow true joys and true happinesses, such as are enjoyed by the angels in the heavens. *A. E.* 33.

So far as man recedes from self-love and the lusts thereof, so far he receives from the Lord celestial love, that is, mutual love, which consists in a desire to serve all others ; these are understood by the *least* who become the *greatest* in the kingdom of God, Matt. xx. 26, 27, 28. Hence it may appear that what principally disjoins the external man from the internal, is self-love, and that mutual love is what principally tends to unite them, which mutual love cannot exist before self-love recedes, for they are altogether contrary to each other. The Lord gives to angels and to men, whilst they live in mutual love, a celestial *proprium*, so that it appears to them as if they did good of, or from themselves, hence the internal man is predicated of man as if it was his own ; but whosoever is principled in mutual love, acknowledges and believes that all goodness and truth are not his, but the Lord's, and that the ability to love another as himself, and especially as the angels, to love another *more* than himself, is the gift of the Lord, from which gift and its happiness he recedes, in proportion as he recedes from the acknowledgment that it is the Lord's. *A. C.* 1594. See also Exposition, chap. vi. 62.

As I have loved you.—See Exposition, chap. iii. 16 ; xiv. 20—24.

Verse 38. *Verily, verily, I say unto thee, the cock shall not crow until thou hast denied Me thrice.*—The number “three” inasmuch as it signified what is complete even to the end, thus one period great or small, was therefore received in the representative church, and was applied also in the Word, as often as such a thing was signified. On this account it was said of Peter by the Lord, that “he should *thrice* deny Him.” *A. C.* 4495.

He that is acquainted with the internal sense of the Word, may know what is involved in Peter’s “*thrice*” denying the

Lord, before the cock crew twice, for by Peter was represented the faith of the church, or, what is the same thing, the church as to faith; by the time when the cock crew was signified the last state of the church, which time was also cock crowing; by the threefold denial was signified the *plenary* denial of the Lord in the end of the church; for the Lord is denied, when there is no longer any faith, and there is no faith when there is no longer charity; *three* signify what is plenary; hence it is that it was said, that he should "thrice deny;" that this was done in the twilight, when the morning was about to come, is manifest from John, xviii. 28; and that cock crowing and twilight is the same thing, is evident from Mark, "Watch ye, for ye know not when the Lord of the house is about to come; at evening, or at midnight, or at cock-crowing, or in the morning," xiii. 35. *A. C.* 10,134. See also Exposition, chap. viii. 24; xii. 48; xiv. 11; xv. 18—25.

Thou hast denied Me.—See Exposition, chap. viii. 24; xii. 48.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER XIII.

Verse 10. *Jesus saith unto him, he that is washed hath no need except to wash his feet, but is wholly clean.*—It is remarkable that the expression, "he that is washed," is in the original Greek *λελεμένος*, from the verb *λεω*, which signifies to "wash," whereas the term to "wash," as afterwards applied to the feet, is expressed in the Greek by *νιψασθαι*, from the verb *νιπτω*, which also signifies to "wash," whence it is evident that the Lord here applies two distinct terms to express *spiritual washing*, which is purification from spiritual evils, and that the former term, or *λελεμένος*, is expressive of a more interior washing, or purification, than the latter term *νιψασθαι*. These two kinds or degrees of washing are probably expressed by the psalmist in these words, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," Psalm li. 7, where "to purge [or to expiate] with hyssop, and to become clean," denotes external purification; and "to wash, and be made whiter than snow," denotes internal purification. *A. C.* 7918.

Verse 23. *Now there was lying in Jesus's bosom one of His disciples, whom Jesus loved.*—The beloved disciple is here described as “lying in Jesus's bosom,” whereas in the 25th verse he is described as “reclining on the breast of Jesus,” to denote probably, not only that he was principled in spiritual love, but also that he was spiritual love in act, the former being figured by “lying in Jesus's bosom,” and the latter by “reclining on the breast of Jesus.”

JOHN.

CHAPTER XIV.

CHAPTER XIV.

THE INTERNAL SENSE.

1. LET not your heart be troubled ; believe in God, and believe in Me.

THE Word teaches, that man ought to look inwards towards the LORD in His DIVINE HUMANITY, for a refuge against evils. (Verse 1.)

2. In My Father's house are many mansions ; but if not, I would have told you ; I go to prepare a place for you.

And to believe that heaven is distinguished into innumerable societies, according to all the discriminations of good and truth, and that every one has a place there, according to the conjunction of those principles in his mind and life. (Verse 2.)

3. And if I go, and prepare a place for you, I will come again and receive you unto Myself, that where I am you may be also.

And to believe further, that according to the conjunction of those principles in the mind and life, every man has eternal conjunction of life with the LORD Himself. (Verse 3.)

4. And whither I go ye know, and the way ye know.

Because according to the conjunction of those principles, every one has knowledge concerning the glorification of the LORD's Humanity, and the process by which it was effected, although this knowledge seems to be concealed from Him. (Verses 4, 5.)

5. Thomas saith unto Him, Lord, we know not whither Thou goest, and how can we know the way ?

For in that glorification, and the process by which it was effected, is contained the all of doctrine, together with its

6. Jesus saith unto Him, I am the Way, and the Truth, and the Life ; no one cometh to the Father but by Me.

7. If ye had known Me, ye would have known My Father also; and from henceforth ye know Him, and have seen Him.

8. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.

9. Jesus saith unto Him, Have I been so long time with you and hast thou not known me, Philip? he that hath seen Me hath seen the Father; and how sayest thou, shew us the Father?

10. Believest thou not that I am in the Father, and the Father is in Me? The sayings that I speak unto you, I speak not from Myself, but the Father that dwelleth in Me, He doeth the works.

11. Believe Me that I am in the Father, and the Father is in Me, or else believe Me for the very work's sake.

12. Verily, verily, I say unto you, he that believeth in Me, the works that I do shall he do also, and greater than these shall he do, because I go unto My Father.

truth and life, by which alone introduction is given to the Supreme Good. (Verse 6.)

Consequently the knowledge of the Lord in His Divine Humanity involves in it the knowledge of His Essential Divinity, and therefore faith in the visible Humanity renders the Divinity visible at the same time. (Verse 7.)

This reasoning however seems obscure to those in the church who are principled in the intelligence of truth, and therefore they seek further instruction concerning the hidden Divinity. (Verse 8.)

And are further taught that whosoever has faith in the visible Divine Humanity, has faith also in the invisible Divinity, since the Divinity and Humanity are mutually and reciprocally united, like soul and body, so that the Humanity both thinks and operates from the Divinity which is one with it. (Verses 9, 10, 11.)

Whosoever also has faith in the visible Divine Humanity, operates not only from truth in the understanding, but from the good of love and charity in the will, through the power supplied from that Humanity made Divine. (Verse 12.)

13. And whatsoever ye shall ask in My name, this will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in My name I will do [it.]

15. If ye love Me, keep My commandments.

16. And I will ask the Father, and He will give you another Comforter, that He may abide with you for ever;

17. The Spirit of Truth, which the world cannot receive, because it seeth it not, neither knoweth it; but ye know it, because it dwelleth with you, and shall be in you.

18. I will not leave you orphans; I come unto you.

19. Yet a little while and the world seeth Me no more; but ye see Me; because I live, ye shall live also.

20. In that day ye shall know that I am in My Father, and ye in Me, and I in you.

21. He that hath My commandments and keepeth them, he it is that loveth Me; but he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

And thus, inasmuch as he addresses himself immediately to the LORD in His DIVINE HUMANITY, all his prayers are granted, because the Divinity is one with that Humanity. (Verses 13, 14.)

He is also instructed that to love the LORD is to live according to His Divine precepts, in which case the LORD in His DIVINE HUMANITY imparts all heavenly good and truth, and this to eternity. (Verses 15, 16, and part of 17.)

Which good and truth cannot be received by those who are in evil, but by those who are principled in faith and love, and who consequently have good and truth continually communicated to them from the LORD in His DIVINE HUMANITY. (Verses, latter part of 17, 18.)

So that whereas they, who are in evil, have no faith in the LORD, they, on the other hand, who are principled in faith and love, enjoy His continual presence, as a fountain of truth in their understandings, and of heavenly love in their wills, and thus have reciprocal conjunction of life with Him. (Verses 19, 20.)

For to love the LORD is to live according to His precepts, and they who so love are loved in return by the LORD, who dwells in His own Word in the interiors of such, and thus makes them the everlasting

22. Judas saith unto Him, (not Iscariot), Lord, how is it that Thou art about to manifest Thyself to us, and not unto the world?

23. Jesus answered and said unto him, If any one love Me, he will keep My Word, and My Father will love him, and We will come to Him, and make our abode with Him.

24. He that loveth Me not, keepeth not My words: and the Word, which ye hear, is not Mine, but the Father's that sent Me.

25. These things have I spoken unto you, remaining with you.

26. But the Comforter, the Holy Spirit, which the Father will send in My name, He will teach you all things, and will remind you of all things which I have said to you.

27. Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.

28. Ye have heard that I said unto you, I go away, and come to you. If ye loved Me, ye would rejoice because I said I go to the Father, for My Father is greater than I.

29. And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30. I will not yet speak many things with you, for the

habitations of His truth and love. (Verses 21—24.)

Instructing them first by the letter of His Word, and afterwards by its spirit, or spiritual sense, in which is contained the all of truth and good, thus the all of internal peace, by which power is given over all spiritual temptations. (Verses 25, 26, 27.)

And instructing them further, that true charity rejoices in the idea of the Lord's glorification, or of the union of Divine Truth with Divine Good, since Truth derives from Good all that it has, or is, and all proper faith results from the accomplishment of their predicted union. (Verses 28, 29.)

Nevertheless the union cannot be accomplished without

prince of this world cometh, and hath nothing in Me,

31. But that the world may know that I love the Father, even as the Father hath commanded Me, so I do; Arise, let us go hence.

temptation-combats arising from the powers of darkness, by virtue of which the divine love of the Lord is manifested in all its fulness and purity, calling mankind to an elevation of their affections by departing from all contrary love. (Verses 30, 31.)

EXPOSITION.

CHAPTER XIV.

VERSE 1. *Believe*.—See Exposition, chap. i. 12—14; iv. 29, 41; vi. 36, 40, 69; xx. 29, 31.

Verse 2. *My Father*.—See Exposition, verses 8—11; 21, 23.

Verse 2. *In My Father's house are many mansions*.—By “mansions” are signified the two parts of man, which are the will and the understanding; those two parts are most distinct from each other, and on this account, the human brain is divided into two parts, which are called hemispheres, to its left hemisphere appertain the things of the understanding, to the right the things of the will; this is the most general distinction. Moreover both will and understanding are distinguished into innumerable parts, for there are so many divisions of the things of the understanding, and so many of the things of the will of man, that it is impossible to express or enumerate them as to the universal genera, still less as to the species. Man is a kind of very diminutive heaven, who corresponds to the world of spirits and to heaven, where all genera and all species of things of the understanding and will are distinguished by the Lord into such orderly arrangement, that there is not the smallest particle of all which is not distinguished; in heaven these divisions are called *societies*, in the Word *habitations*, and by the Lord “mansions,” John xiv. 2. *A. C.* 644. See also the last extract on verse 23.

They, who are in the grand Man, are in the freedom of respiration, when they are in the good of love; but still they are distinguished according to the quality and quantity of

good ; hence there are so many heavens, which in the Word are called "mansions," John xiv. 2 ; and every one in his own heaven is in his own life, and has influx from the universal heaven, every one being there the centre of all influxes, hence in the most perfect equilibrium, and this according to the stupendous form of heaven, which form is from the Lord alone, thus with all variety. *A. C.* 4225.

The angelic heaven is arranged into societies according to all the varieties of the love of good, which varieties all concentrate in one most universal love, the love of God ; from which love all derive their birth and descent, who in faith acknowledge, and in heart worship one God, who is both the Creator of the universe, and at the same time the Redeemer and Regenerator of mankind. *T. C. R.* 15.

The reason why every society is a heaven in a lesser form, and every angel in the least, is, because the good of love and of faith is what makes heaven, and this good is in every society of heaven, and in every angel of a society. It is of no concern that this good every where differs and is various, for it is still the good of heaven ; the difference only is, that heaven is of such a quality in one part, and of such a quality in another. Therefore it is said, when any one is elevated into any society of heaven, that he comes into heaven, and of those who are there, that they are in heaven, and every one in his own heaven. This is known to all who are in the other life, on which account they who stand out of or below heaven, and look to a distance where companies of angels are, say that heaven is there, and also there. The case herein is comparatively as with governors, officers, and ministers in one royal palace, or in one court, who, although they dwell apart in their own mansions, or each in his own chamber, one above, another below, still are in one palace, or in one court, every one there being in his own function to serve the king. Hence it is evident what is meant by the Lord's words, "In My Father's house are many mansions." *H. H.* 51.

Verse 2. *I go to prepare a place for you.* —To prepare heaven is to prepare those who are to be introduced into heaven, for heaven is granted according to preparation, that is, according to the reception of good ; for heaven is in man, and he has a place in heaven according to the state of life and of faith in which he is, for "place" there corresponds to state of life, wherefore also place appears in the other life according to the state of life, and in itself is state. *A. C.* 9305. See also 2625, 2837, 3356, 3387, 4321, 4882, 5606, 7381.

The reason why "place" signifies state, is, because spaces,

places, distances in the spiritual world are in their origin states of life; they appear altogether as in this world, but still they differ in this respect, that the quality of every one is there known from the place where he dwells, and the place where he dwells is known from his quality, thus in general as to the places of all according to quarters, and thus in particular as to places in societies, and likewise in singular as to places in houses, yea in chambers, whence it is evident that place and quality of state act in unity, and this by reason that all things in the spiritual world, which appear before the eyes, even to the earths there, are correspondences of spiritual things; hence it is that place signifies state. Hence likewise it is that in our world it is a generally received mode of speaking to call state place, as when it is said that a person has got an appointment to a high place, to an eminent place, and to an illustrious place, denoting a high, eminent, and illustrious state. From these considerations it may be manifest what is meant by what the Lord said to His disciples, "In My Father's house are many mansions, I go to prepare a place for you," where by preparing a place for them, is signified to provide heaven for every one, according to the state of his life, for by the disciples are meant all who are about to be of His church. *A. E.* 731.

Verse 3. *That where I am, you may be also.*—Whosoever acknowledges one God in faith, and worships Him in heart, is in the communion of saints on earth, and in the communion of angels in heaven. These are called communions, and in reality are so, since they are in one God, and one God in them. Whosoever also is in these communions, is in conjunction with the universal angelic heaven, and I will venture to affirm, with all and every particular angel therein, because they are all as the children and offspring of one Father, whose minds, manners, and countenances, bear such a resemblance that they thereby mutually recognize each other. *T. C. R.* 15.

Verse 4. *Whither I go.*—See Exposition, chap. vi. 62.

Verse 5. *Thomas.*—See Exposition, chap. xx. 29.

Verse 6. *I am the Way, &c.*—That the Lord is doctrine itself as to truth and good, thus He who alone is regarded in doctrine, He Himself teaches in John, "Jesus said, I am the Way, and the Truth, and the Life," where "way" is doctrine, "truth" is everything which is of doctrine, "life" is the good itself, which is the life of truth. *A. C.* 2531. See also 9310, 10,336, 10,422, 10,619, 10,818.

Life is the inmost activity of Love and Wisdom, which are

in God, and are God, which Life may also be called the *essential living force*. That the Lord is Life in Himself, thus Life Itself, He Himself teaches in John xiv. 6. *T. C. R.* 471,474.

That it is the Lord who is meant by the Word, is evident; for it is said, "The Word was made flesh, and dwelt in us;" and again, Jesus said, "I am the Way, and the Truth, and the Life." It is believed in the world that man has life implanted in himself, and thus that it does not flow-in continually from Him who alone has life in Himself, and who thus alone is Life; but that this faith is the faith of what is false, may be seen in the work concerning Heaven and Hell. 9. *A. E.* 82.

Nothing else makes spiritual life with man but the knowledges of truth and good from the Word applied to life, and they are then applied to life, when man holds them as the laws of his life, for thus he respects the Lord in each of them, and the Lord is present with them, and gives intelligence and wisdom, with their affection and delight, for the Lord is in His own truths with man, inasmuch as all truth proceeds from the Lord, and what proceeds from the Lord is of Himself, so that it is Himself, wherefore the Lord says, "I am the Truth, and the Life. *A. E.* 196; see also 228, 349. See also Exposition, chap. i. 1—14; v. 26, 40; vi. 27, 40, 57.

No one cometh to the Father but by Me.—The conjunction of the Lord with man is by His Divine Truth, and this in man is of the Lord, thus is the Lord, and not at all of man, thus it is not man. Man indeed feels this as if it were his own, but still it is not his, for it is not united to him, but adjoined. *A. R.* 222.

Conjunction with God the Father is not possible, but with the Lord, and by Him with God the Father.

This is a doctrine taught by Scripture, and approved by reason; for Scripture teaches, that God the Father was never either seen or heard, neither can be, consequently that He does not operate at all in man of Himself, as He is in His *Esse*, and in His *Essence*; for the Lord says, "No one hath seen God, except He who is with the Father, He hath seen the Father," John vi. 46: "No one knoweth the Father, but the Son, and he to whom the Son will reveal Him," Matt. xi. 27: "Ye have neither heard the voice of the Father, nor seen His shape," John v. 37: the reason is, because He is in the first beginnings and inmost principles of all things, consequently, in a most eminent degree above every sphere of the human mind; for He is in the first beginnings and inmost principles of all things relating to wisdom, and of all things

relating to love, with which man can have no possible conjunction; wherefore, if he should approach to man, or man to Him, the consequence would be, that man would be consumed, and melt away, like a piece of wood in the focus of a large burning-glass, or rather like an image cast into the sun itself; when Moses, therefore, wished to see God, he was told, "That no man can see God and live," Exod. xxxiii. 20. But that conjunction may be had with God the Father by the Lord, is evident from the passages quoted above, affirming that not the Father, but the only-begotten Son, who is in the bosom of the Father, and who has seen the Father, had declared and revealed the things that are of God, and from God; it is evident also from the following passages: "In that day ye shall know that I am in My Father, and ye in Me, and I in you," John xiv. 20: "I have given them the glory which thou hast given Me, that they may be one, as we are one, I in them, and thou in Me," John xvii. 22, 23, 26: "Jesus said, I am the way, the truth, and the life; no man cometh to the Father, but by Me;" and when Philip desired to see the Father, Jesus answered him, "He that seeth Me, seeth the Father also, and he that knoweth Me, knoweth the Father," John xiv. 6, &c. and in another place, "He that seeth Me, seeth Him that sent Me," John xii. 45; and again, "I am the door; by Me if any man enter in, he shall be saved; but he that climbeth up some other way, the same is a thief and a robber," John x. 1, 9; and lastly, "If a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned," John xv. 6. See also Exposition, chap. i. 18.

Verse 7. *If ye had known Me, &c.*—To "know" denotes to understand, to believe, and to perceive, because it is said both of man's intellectual principle and of his will principle; when it is said of the intellectual principle only, it denotes to understand; when of the intellectual principle and at the same time of the will principle, it denotes to believe; and when of the will principle alone, it denotes to perceive; wherefore with those who are only in the science of a thing, and hence in thought concerning it, to know denotes to understand; but with those who are in faith, to know denotes to believe; whereas with those who are principled in love, to know denotes to perceive. But when knowing is conjoined with understanding, seeing, and believing, in this case to know denotes to perceive, since understanding, seeing, and believing have reference to the intellect, consequently to truth, whereas perceiving has reference to the will, consequently to good; as in

John, Peter said, "We have *believed* and *known* that thou art the Christ the Son of the living God," vi. 69. "Jesus said, Believe the works that ye may *know* and *believe* that the Father is in Me, and I in Him," x. 38; again, "Jesus said, If ye have *known* Me ye have *known* My Father also," xiv. 7. *A. C.* 10,155. See also Exposition, chap. vi. 69.

Verses 8, 9, 10, 11. *Lord shew us the Father*, &c. &c.—The Lord, as to the Internal Man, was divine, because He was born of Jehovah, wherefore when nothing hindered on the part of the external man, it follows that He saw all things which would come to pass; and the reason why this appeared at the time as if Jehovah spake, is, because it was so presented before the external man; as to the Internal Man, He was one with Jehovah, as He Himself teaches in John, "Philip said, Lord, shew us the Father; Jesus said unto him, Have I been so long time with you, and hast thou not known Me, Philip? He that seeth Me, seeth the Father: how then sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me, that I am in the Father, and the Father in Me," xiv. 8—11. *A. C.* 1602.

The Human Essence of the Lord is what is called the Son of Man, which likewise after temptation-combats was united to the Divine Essence, so that Itself also was made Jehovah; wherefore in heaven they know no other Jehovah Father than the Lord. With the Lord all is Jehovah, not only His internal and interior man, but also the external, and the very body, wherefore He alone rose again into heaven even as to the body, as is manifest from the evangelists, where His resurrection is treated of. *A. C.* 1729.

He who is conceived of Jehovah, has no other internal principle, that is, no other soul, but Jehovah, wherefore the Lord was as to His very essential Life Jehovah Himself; Jehovah, or the Divine Essence, cannot be divided, as the soul of a man-father from which offspring is conceived, which offspring recedes from the father in proportion as it recedes from his likeness, thus more and more as he advances in age, whence it is that the love of a father towards his children diminishes according to advancement in age. It was otherwise with the Lord, who, as He advanced in age as to His human essence, did not recede from His Father, but continually acceded, even to perfect union; hence it is manifest that He is the same with Jehovah the Father, as He Himself also clearly teaches, John xiv. 6, 8—11. *A. C.* 1921. See also 2574.

Verse 10. *I am in the Father*, &c.—That the "Father" signifies what was from Himself, appears from the signification

of Father, concerning which see above where it was shewn that whatever was from the Father this was from Himself, as *being one*. The *internal* of every man is from the father, the *external* from the mother, or, what is the same thing, the real soul is from the father, the body with which it is clothed, is from the mother; nevertheless the soul with the body make a *one*, for the soul is the body's, and the body is the soul's, therefore they are inseparable. The Lord's *internal* was from the Father, consequently it was the Father Himself, hence the Lord says that the Father is in Him; "I am in the Father, and the Father in Me; he that seeth Me seeth the Father; I and My Father are *one*. A. C. 2005.

Verse 11. *Believe Me that I am in the Father, and the Father in Me.*—From these words it may be manifest, that the Divine Good of the Divine Love, which is the Father, was united to the Divine Truth, which is the Son, reciprocally in the Lord; and hence that His Human [principle] Itself is Divine Good. But this may be better conceived from the reciprocal conjunction of good and truth with the man who is regenerated by the Lord, since, as was before said, the Lord regenerates man as He glorified His Human [principle.] When the Lord regenerates man, He insinuates the truth which is to be the truth of faith into man's intellectual principle, and the good which is to be the good of love into his will principle, and conjoins them in that principle, and when they are conjoined, then the truth which is of faith has its life from the good which is of love, and the good which is of love has its quality of life from the truth which is of faith; this conjunction is transacted reciprocally by good, and is called the heavenly marriage, and is heaven appertaining to man. In that heaven the Lord dwells as in His own, for all the good of love is from Him, and likewise all the conjunction of truth with good; the Lord cannot dwell in any proprium of man. A. C. 10,067.

That the Lord is one with the Father, is manifest from these words, "Believe Me that I am in the Father, and the Father in Me. Whatsoever ye shall ask in My name, this will I do, that the Father may be glorified in the Son;" from which words it is manifest that the Lord speaks of the Father from the Divine Good, which Himself had, and of the Son from the Divine Truth which is from the Divine Good, thus that they are not *two*, but *one*. A. C. 3704.

The Lord is said to be rejected, when He is not approached and worshiped, and likewise when He is approached and worshiped only as to His Humanity, and not at the same time as

to His Divinity ; wherefore He is rejected at this day within the church by those who do not approach and worship Him, but pray to the Father that He would be merciful for the sake of the Son, when yet it is impossible for any man or angel to approach the Father, and to worship Him immediately, He being the invisible Divinity, with whom no one can be conjoined by faith and love ; for what is invisible does not fall into the idea of thought, and therefore not into the affection of the will, and what does not fall into the idea of thought cannot be an object of faith, for the things which relate to faith must be objects of thought, and likewise what does not enter into the affection of the will does not enter into love, for the things relating to love must affect the will of man, since in the will resides all the love which man has, see *Doctrine of the New Jerusalem*, 28—35. But the Divine Humanity of the Lord falls into the idea of thought, and thus into faith, and hence into the affection of the will or love ; from which consideration it is evident that no conjunction can be had with the Father except from the Lord and in the Lord ; this the Lord Himself very clearly teaches in the Evangelists, as in John, “No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view,” i. 18 ; again, “Ye have neither heard the voice of the Father at any time, nor seen His shape,” v. 37 ; again, “I am the way, and the truth, and the life, no one cometh to the Father but by Me ; if ye had known Me, ye would have known My Father also ; he who seeth Me, seeth the Father ; Philip, believest thou not that I am in the Father, and the Father in Me ? Believe Me that I am in the Father, and the Father in Me,” xiv. 6—11. Hence it may be manifest, that the Lord is rejected by those within the church who immediately approach the Father, and pray Him to be merciful for the sake of the Son ; for these cannot think otherwise of the Lord’s Humanity, than as of the humanity of another man, thus not at the same time of His Divinity in the Humanity, still less of His Divinity conjoined to His Humanity, as the soul is conjoined to the body, according to the doctrine received throughout the Christian world. Who in the Christian world that acknowledges the Lord’s Divinity, would be willing to be under the imputation of placing His Divinity out of His Humanity ? When yet to think of the Humanity alone, and not at the same time of His Divinity in His Humanity, is to look at them as separate, which is not to look at the Lord, nor at both as one Person, when yet the doctrine received in Christendom teaches,

that the Divinity and Humanity of the Lord are not two, but only one Person. The men of the church at this day think indeed of the Lord's Divinity in His Humanity, when they speak from the doctrine of the church, but altogether otherwise when they think and speak with themselves out of doctrine; but it is to be noted, that the state of man, when he thinks and speaks from doctrine, differs from that in which he thinks and speaks out of doctrine; for whilst he thinks and speaks from doctrine, he then thinks and speaks from the memory of his natural man; but when he thinks and speaks out of doctrine, he then thinks and speaks from his spirit, for to think and speak from the spirit is to think and speak from the interiors of his mind, whence he derives his very faith; the state of man also after death has a quality agreeable to that of the thought and speech of his spirit out of doctrine, and not agreeable to his thought and speech from doctrine, unless this latter had been one with the former. That man has two states as to faith and love, one whilst he is in doctrine, and the other when out of doctrine, but that the state of his faith and love out of doctrine saves him, and not the state of his speech concerning faith and love when from doctrine, unless this latter state make one with the former, is unknown to man, when yet to think and speak from doctrine concerning faith and love is to speak from the natural man and his memory, as may be manifest from this consideration alone, that the bad as well as the good can alike so think and speak when they are with others; wherefore also the wicked rulers of the church, alike as the good, or the rulers who have no faith, alike with those who have faith, can preach the gospel, with similar zeal and affection apparently; the reason is, because in such case the man, as was said, thinks and speaks from his natural man and his memory; whereas to think from his spirit is not to think from his natural man and his memory, but from the spiritual man, and his faith and affection. From this consideration alone it may be manifest, that man has two states, and that the former state does not save him, but the latter; for man after death is a spirit, therefore such as the man was in the world as to his spirit, such he remains after his departure out of the world. *A. E.* 114. See also *Exposition*, chap. xv. 6.

That to dwell together, or cohabitation, in the supreme sense denotes the essential Divine [principle] of the Lord and His Divine Human [principle] is from this consideration, because the Divine [principle] Itself, which is called the Father, is in the Divine Human, which is called the Son of God, mutually

and reciprocally, according to the words of the Lord Himself in John, “He that seeth Me, seeth the Father; believe Me that I am in the Father, and the Father in Me;” this union is the essential divine marriage, and this union is not cohabitation, but is expressed by cohabitation in the sense of the letter; for the principles which are one are presented as two in the sense of the letter, as also Father and Son, yea as three, as Father, Son, and Holy Spirit, and this for several reasons, concerning which, by the divine mercy, we shall speak elsewhere. *A. C. 3960.*

The Jewish church believed that Jehovah was a Man and likewise God, because He had appeared to Moses and the prophets as a Man, wherefore every angel who appeared, they named Jehovah; nevertheless they had no other idea concerning Him, than what the Gentiles had concerning their gods, to which gods they gave Jehovah God a preference, because He could do miracles, not aware that Jehovah was the Lord in the Word, and that it was His Divine Human [principle,] which all their rituals represented. But the Christian church adores indeed the Human [principle] of the Lord as Divine in external worship, especially in the Holy Supper, because He had said that the bread there was His body, and the wine His blood; but they do not make His Human [principle] Divine in doctrine, for they distinguish between the divine nature and the human nature; this also by reason that the church has declined from charity to faith, and at length to faith separate; and whereas they do not acknowledge the Human [principle] of the Lord to be Divine, many are offended at it and deny Him in heart, when yet the real case is, that the Divine Human [principle] of the Lord is the divine existing from the DIVINE ESSE, spoken of above, and that He is the Divine *Esse*, for the Divine *Esse* and Divine *Existere* are one, as the Lord also manifestly teaches in John, “Jesus said to Philip, Have I been so long time with you, and hast thou not known Me? He who seeth Me, seeth the Father; believest thou not, that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me.” For the divine *existere* is the very Divine [principle] Itself proceeding from the Divine *Esse*, and in image is a Man. The Lord indeed was born as another man, and had an infirm humanity from the mother, but this humanity He altogether expelled, so that He was no longer the Son of Mary, and He made the Human [principle] in Himself Divine, which is understood by His being glorified; and He likewise shewed Himself to Peter, James, and John,

as a Divine Man, when He was transfigured. *A. C.* 4692. See also 10,269.

Verse 12. *He that believeth in Me.*—See Exposition, chap. i. 12—14; iv. 39, 41; vi. 36, 40, 69; xx. 29, 31.

Verse 13, 14. *And whatsoever ye shall ask in My name, this will I do.*—That Jesus, in the internal sense, is the Divine Good, and Christ the Divine Truth, may be manifest from many passages in the Word. The ground and reason why Jesus denotes the Divine Good, is, because the name signifies health, salvation, and a Saviour, and in consequence of that signification, it signifies Divine Good, for from Divine Good, which is that of the Lord's Love and Mercy, and thus by its reception, all salvation comes; hence it is that Christ denotes Divine Truth, because the name signifies Messiah, anointed, and king. These things are what the angels perceive, when Jesus Christ is named, and these are the things which are signified by there being "no salvation in any other name," and by what the Lord so often said concerning His name, as in John, "Whatsoever ye shall ask in My name, I will do [it]; and again, These things are written, that ye may believe that Jesus is the Christ the Son of God, and that believing, ye may have life in His name," John xx. 31. Name denotes every thing in one complex by which the Lord is worshiped, thus the quality of all worship and doctrine; in this case therefore it denotes the good of love and charity conjoined to the truth of faith, which is the complex of all doctrine and of all worship. *A. C.* 3005, 3006.

It is not here meant that they should ask the Father in the name of the Lord, but that they should ask the Lord Himself, for there is no way open to the Divine Good, which is the Father, but by [or through] the Divine Humanity of the Lord, as is likewise known in the churches; wherefore to ask the Lord Himself, is to ask according to the truths of faith, and whatsoever is so asked, is granted, as He Himself also says, "If ye shall ask any thing in My name, this will I do." This may still further appear from this consideration, that the Lord is the name of Jehovah, of which it is thus written in Moses, "I send an angel before thee, to keep thee in the way; take heed of his faces, and hear his voice, neither embitter him, because *My name* is in the *midst* of Him," Exod. xxiii. 20, 21. *A. C.* 6674.

To ask the Father in My name, is to ask the Lord, as He Himself teaches, where He says, "Whatsoever ye shall ask in My name, this will I do; if ye shall ask anything in My name, I will do [it]." The reason why to ask in the name of

the Lord is to ask the Lord, is, because no one can come to the Father but by the Lord, and because the Lord as to the Divine Human [principle] is Jehovah or the Father in a visible form. *A. C.* 9310.

To *ask in My name*, is to ask from love and faith. *A. E.* 102.

Verse 15. *If ye love Me*, &c.—To love the Lord is to live according to His precepts, as He Himself teaches in John, “If ye love Me, keep My commandments.” *A. C.* 10,829. See also Exposition, chap. xiii. 17, 33, 36.

Verses 16, 17. *I will pray the Father*, &c.—They who do not know what intercession is, cannot form any other idea to themselves concerning it, than that the Lord continually prays the Father, and intercedes for the sinner who devoutly supplicates and promises repentance; yea the simple think that the Lord sits with the Father, and speaks with Him concerning the sinner, and entreats Him to give the sinner to Himself that he may be in His kingdom, and enjoy eternal felicity. Such an idea have very many concerning the intercession spoken of in the Word, where it is said that the Lord will entreat the Father for them. But who cannot see that these things were said according to the ideas of human thought; for every one at that time, and also very many at this day, could not think otherwise of the heavenly kingdom than as they think of an earthly kingdom, for from the latter an idea is conceived of the former, as is very manifest from the Lord’s apostles themselves, James and John, who asked to sit one on the right hand and the other on the left, in His kingdom, Mark x. 35—37. In respect to intercession the case is this; in all *love* there is *intercession*, consequently in all mercy, for mercy is of love. That he who loves, or who is merciful, continually intercedes, may be manifest from examples; a husband who loves his wife and wills that she should be kindly received by others and be well treated, does not say this in express terms, but continually thinks it, consequently is always tacitly entreating it and interceding for her; parents act in like manner in favour of their children whom they love; they also who are in charity do the same for their neighbour, and they who are in friendship, for a friend. From these considerations it may be manifest that there is a continual intercession in all love. The case is similar in respect to the Lord’s intercession for the human race, and specifically for those who are in the good and truth of faith; for towards them there is a divine, that is, an infinite love, and there is a divine, that is, an infinite mercy; nor does

He pray the Father for them and *thus* intercede, for this would be to act altogether after a human manner, but he continually excuses and continually remits, for He continually pities, and this is done in the Lord Himself, for the Lord and the Father are *one*, John xiv. 8—12. A further *arcanum* which lies interiorly concealed in the word intercession, is this; the Divine Truth which proceeds from the Lord intercedes in such a manner continually, because it proceeds from the Divine Love. The Lord, when He was in the world, was Divine Truth, but when He was glorified, which was effected when He rose again, He is Divine Good. Divine Good is what, in the Word in the internal sense, is meant by the *Father*, and Divine Truth by the *Son*; and since in the Divine Truth which proceeds from the Divine Good, there is a continual intercession, therefore it is said that the Son entreats the Father, and intercedes for man. *A. C.* 8573. See also Exposition, chap. xvii. 9, 11.

Verses 16, 17. *He will give you another Comforter, &c.*—All Divine Truth is from the Divine Good, because it thence proceeds, and if it does not proceed in like manner with man, he is not in the Lord; this Divine Truth is the holy [principle] Itself of the Spirit which proceeds from the Lord, and is called the “Comforter and Spirit of Truth,” John xiv. 16, 17. *A. C.* 4673.

By the Holy Spirit is properly signified Divine Truth, thus likewise the Word, and in this sense the Lord Himself is also the Holy Spirit; but whereas in the church at this day by the Holy Spirit is described the divine operation, which is actual justification, therefore this is here assumed for the Holy Spirit, and this is principally treated of, also for this reason, because divine operation is effected by the Divine Truth which proceeds from the Lord, and that which proceeds is of one and the same essence with Him from whom it proceeds, like these three things, the soul, the body, and what proceeds thence, which together make one essence, with man a merely human essence, but with the Lord a divine, and at the same time a human essence, after glorification so united, as a prior principle to its posterior, and as essence with its form; thus the three essentials, which are called Father, Son, and Holy Spirit, in the Lord are one. That the Lord is Divine Truth Itself, has been shewn above; but that the Holy Spirit is that Truth is evident from these passages, “A rod shall come forth from the trunk of Jesse, the spirit of Jehovah shall rest upon Him, the spirit of wisdom and intelligence, the spirit of counsel and virtue,” Isaiah xi. 1, 4, 5. Inasmuch as the Lord is

the Truth itself, hence all that proceeds from Him is truth and this is meant by the Comforter, who is also called the Spirit of Truth ; this is manifest from the following passage, “I will ask the Father, that He may give you another Comforter, the Spirit of Truth, whom the world cannot receive, since it seeth Him not, neither knoweth Him, but ye know Him, because He abideth with you, and shall be in you ; I will not leave you orphans, I come to you, and ye shall see Me,” John xiv. 16—19. *T. C. R.* 139. See also Exposition, chap. xv. 26.

The Comforter, the Spirit of Truth, is the Divine Truth proceeding from the Lord, or what is the same thing, the Lord as to Divine Truth ; and the disciples are all those who are principled in goods, and thence in truths ; therefore it is said, “He shall be in you.” *A. E.* 25.

Verse 17. *Seeth it not, neither knoweth.*—See Exposition, verse 7.

Verse 18. *I will not leave you orphans.*—By orphans are signified those who are in truth, and not yet in good, and still desire good. The reason why these are signified by orphans, is, because sons bereaved of father and mother, thus who are deprived of interior good and truth, are orphans, for by father in the Word is signified interior good, and by mother truth conjoined to that good ; but by sons are signified truths thence derived. That orphans denote those who have been instructed in the truths of the faith of the church from the Word, and by them are afterwards led to good, is evident also from the Lord’s words in John, “I will ask the Father, that He may give you another Comforter, that He may abide with you for ever, the Spirit of Truth, whom the world cannot receive, since it seeth Him not, neither knoweth Him ; but ye know Him, because He dwelleth with you, and shall be in you ; I will not leave you orphans, I will come to you ; these things have I spoken to you, remaining with you, but the Comforter, the Spirit of Truth, He shall teach you all things,” xiv. 16, 17, 18, 24, 25. That they are orphans, who are in truths and desire good, may be manifest from the particulars in the above passage ; for by the Comforter is meant the Divine Truth, which was the Lord when in the world, and which proceeds from the Lord, after He had glorified His Human [principle], and departed from the world ; therefore He said that He would send the Comforter, and that Himself would come ; where to send the Comforter, denotes to illustrate and instruct in the truths of faith ; and to come to them is to lead them into good, on which account He says,

“I will not leave you orphans.” It was said, that by the Comforter is meant the Divine Truth, which the Lord was when in the world, and that it proceeds from the Lord, after He glorified His Human [principle]; and that this is the case, the Lord occasionally taught plainly; but they who distinguish the Divine [Being] into persons, and not into essences united in one, do not comprehend this; for the Word is explained and comprehended by man according to preconceived ideas; thus likewise where the Lord said, that “He is in the Father, and the Father in Him; that the Father and He are one; also that all things belonging to Him are the Father’s, and all things of the Father are His;” that by the Comforter is meant Divine Truth, is evident from the Lord’s words, for He is called “the Spirit of Truth,” and it is likewise said, the Comforter, the Holy Spirit, shall teach you all things. *A. C.* 9199. See also 9818.

Verse 19. *But ye see Me, &c.*—In these words to see denotes to have faith, for the Lord is only seen by faith, inasmuch as faith is the eye of love, for the Lord is seen from love by faith, love being the life of faith, wherefore it is said, “Ye shall see Me.” *A. C.* 3863.

Because I live ye shall live also.—See Exposition, verse 6, and chap. vi. 40, 57.

Verses 20, 21. *In that day ye shall know that I am in My Father, and ye in Me, and I in you, &c.*—From these words it is evident, that it is love which conjoins, and that the Lord has abode with him who loves Him, also who loves his neighbour, for this is the love of the Lord. *A. C.* 1013.

From the above words it is evident in like manner that the Lord, in the union of His human essence with the divine, regarded the conjunction of Himself with the human race, and that this conjunction is the end, and is His love, which is such, that the salvation of the human race, regarded in the union of Himself with His Father, was His inmost joy. *A.C.* 1034.

It is the Divine [principle] proceeding from the Lord, which is called Divine Good and Divine Truth, from which principles the angels derive all love and all wisdom, by virtue of which they are angels, having love and wisdom from the Lord, and whereas love and wisdom are from the Lord, they are the Lord’s, consequently they are the Lord with the angels, which is also manifest from the Lord’s words to the disciples, “That they are in the Lord and He in them,” John xiv. 20; and “That He hath abode in the Word from Himself with them,” verses 22, 23, 24; since therefore heaven consists of

angels, and angels are angels from the Lord, it follows that the Lord is heaven. *A. E.* 926.

By all things of heaven and the church is meant Divine Truth and Divine Good, the former being from the light of the Sun of heaven, which is wisdom, and the latter being from the heat of the Sun of heaven which is love ; the angels, according to the measure in which they are receptive of those principles, are heaven in general, and are heavens in particular ; and men, according to the measure in which they are receptive, are the church in general, and churches in particular. There is nothing appertaining to any angel, which makes heaven in him, nor anything appertaining to any man, which makes the church in him, but the Divine [principle] proceeding from the Lord ; for that all the truth of faith, and all the good of love is from the Lord, and nothing of them from man, is a known thing. From these considerations, it is evident that the Lord is all and in all of heaven and the church. That we are in the Lord, and He in us, He Himself teaches in John, "In that day ye shall know that ye are in Me, and I in you," xiv. 20, 21. All the angels of heaven, and all the men of the church are in the Lord, and the Lord in them, when they are in that *heavenly Man*, above spoken of ; angels and men in such case are in the Lord, because they are recipients of life from Him, thus in His Divine [principle,] and the Lord is in them, because He is life in its recipients. *A. E.* 1225.

Hence it is evident that the DIVINE of the Lord makes the church, as it makes heaven ; the church likewise is the Lord's heaven in the earth ; hence also the Lord is all in all in the church, as in heaven, and dwells there in His own with men, as with the angels in heaven ; the men of the church also, who thus receive the Divine [principle] of the Lord with love and faith, become angels of heaven after life in the world, and no others. That the Divine [principle] of the Lord makes His kingdom with man, that is, heaven and the church with him, the Lord also teaches in John, "the Spirit of Truth shall remain with you, and shall be in you ; and ye shall know that I am in the Father, and ye in Me, and I in you," xiv. 20 ; the Spirit of Truth is the Divine Truth proceeding from the Lord, of which it is said that it will remain in you ; and afterwards, that He is in the Father, and they in Him, and He in them, by which is signified, that they will be in the Divine [principle] of the Lord, and the Divine [principle] of the Lord in them : that the Divine Human is what is there meant, is evident. *A. C.* 10,151.

Veres 20, 21, 23. *Ye shall know, &c.*—Illustration is from the Lord alone, and has place with those who love truths because they are truths, and make them uses of life; with others no illustration is given in the Word. The reason why illustration is from the Lord alone, is, because the Lord is in all things of the Word; the reason why illustration has place with those who love truths because they are truths and make them uses of life, is, because they are in the Lord and the Lord in them; for the Lord is His own Divine Truth, and when this is loved because it is Divine Truth, (and it is so loved when it is made *use*) then the Lord is in it in man. These things also the Lord teaches in John, “In that day ye shall know that ye are in Me, and I in you; he that hath My precepts, and doeth them, he loveth Me, and I will love him, and will manifest Myself to him, and will come to him, and make abode with him,” xiv. 20, 21, 23; and in Matthew, “Blessed are the pure in heart, for they shall see God,” v. 8; these are they who are in illustration, when they read the Word, and with whom the Word is bright and translucent. *S. S.* 57. *T. C. R.* 231: and *A. C.* 2945, 9338, 9378.

Inasmuch as the Word is from the Lord alone, and treats of the Lord alone, it follows, that when man is taught from the Word, he is taught from the Lord, for the Word is divine. Who can communicate what is divine, and implant it in hearts, but the Divine [Being] Himself, from whom it is, and of whom it treats? Wherefore the Lord says, where He speaks of His conjunction with the disciples, that “He hath abode with those who keep His words,” John xiv. 20—24; wherefore to think from the Lord is to think from the Word, as by the Word. *D. P.* 172.

Veres 21, 23. *He that hath My commandments, &c.*—Truth without good cannot be said to be inwardly in man, being only in his memory as somewhat scientific, which does not enter man, and make man, until it become of the life; and it then becomes of the life when he loves it, and from love lives according to it; when this is the case, then the Lord dwells with him, as He also teaches in John, “He that hath My precepts, and doeth them, he it is who loveth Me, and I will love him, and will manifest Myself to him; and My Father will love him, and We will come to him, and make abode with him,” xiv. 21, 23, where to “manifest” Himself denotes to illustrate in the truths of faith from the Word; to “come” to him is to be present; and to “make abode” with him is to dwell in his good. *A. C.* 10, 153. See also *D. Lord*, 35, 61.

Verse 23. *We will come to Him, and make our abode with*

him.—The habitation of the Lord is in good, because all good is from the Lord, thus good is the Lord's, so that it may be said that the Lord is good, and when the Lord dwells in this, He dwells in His own Divine [principle,] nor can He dwell elsewhere, agreeably to the Lord's words in John, “Jesus said, If any one love Me, he will keep My Word, and My Father will love him, and We will come to him, and make abode with him,” xiv. 23, were good from the Divine [Being or principle] is described by loving the Lord, and keeping His Word, for good is of love; with one who so loves, it is said that they would *make abode*, that is, in the good appertaining to him. The Lord also is in every man, as in His own heaven, when He is in good there, for the heaven of man is good, and man by good is with the angels in heaven. *A. C.* 8269.

They who are principled in Divine Truth, are they who have the Lord's precepts, and do them, and they who are principled in the Divine Good, are they who love; hence it is said of every one who so loves, that “he shall be loved of the Father, and We will come to him, and make abode with him,” viz. Divine Good and Divine Truth; from which considerations it is evident, that the Lord speaks of the Father from the Divine Good which He Himself had, and of the Son from the Divine Truth which is from the Divine Good, thus that they are not two, but one. *A. C.* 3704.

Inasmuch as the church at this day does not know that conjunction with the Lord makes heaven, and that conjunction is effected by the acknowledgment that He is the God of heaven and earth, and at the same time by a life according to His precepts, it may therefore be expedient to say something on the subject. It may be asked by him who is uninstructed in this case, what is conjunction? How can acknowledgment and life make conjunction? What need is there of these things, when every one may be saved by mercy alone? What necessity for any other medium of salvation but faith alone? Is not God merciful and omnipotent? But let such an one know that in the spiritual world knowledge and acknowledgment make all presence, and that the affection which is of love makes all conjunction; for spaces in that world are nothing else but appearances according to the similitudes of minds, that is, of affections and consequent thoughts; wherefore when any one knows another either from reputation, or from communication with him, or from conversation, or from affinity, whilst he thinks of him from the idea of that knowledge, he is presented to view, although he was a thousand

miles off as to appearance ; and if any one loves another whom he is acquainted with, he dwells with him in one society, and if he loves him inmost, in one house. This is the state of all throughout the spiritual world, and it derives its origin from this circumstance, that the Lord is present with every one according to faith, and conjoined according to love ; faith and the consequent presence of the Lord, is given by the knowledge of truths from the Word, especially concerning the Lord Himself there, but love and consequent conjunction is given by a life according to His precepts, for the Lord says, "He that hath My precepts, and doeth them, he it is who loveth Me ; and I will love him, and make abode with him," John xiv. 21—24. But in what manner this is effected, it may also be expedient to say. The Lord loves every one, and is willing to be conjoined to him, but He cannot be conjoined so long as man is in the delight of evil, as in the delight of hatred and revenge, in the delight of adultery and whoredom, in the delight of defrauding or stealing under any pretence whatever, in the delight of blaspheming and lying, and in the concupiscences of the love of self and of the world ; for every one, who is in those evils, is in consort with devils who are in hell ; the Lord indeed loves them even there, but He cannot be conjoined with them, unless the delights of those evils be removed, and they cannot be removed by the Lord, unless man explores himself, so as to know his own evils, acknowledging and confessing them before the Lord, and being willing to desist from them, and thus doing the act of repentance ; this man ought to do as from himself, because he is not sensible that he does anything from the Lord ; and this has been given to man, because conjunction, in order to be conjunction, must be reciprocal, of man with the Lord, and of the Lord with man. So far therefore as evils with their delights are thus removed, so far the love of the Lord enters, which, as was said, is universal towards all, and in such case man is withdrawn from hell, and brought into heaven. *A. R.*
937.

Divine Truth, or the Word, is a covenant, or conjunction, because it is divine from the Lord, thus the Lord Himself ; wherefore when the Word is received by man, the Lord Himself is received ; hence it is evident that by the Word is effected the conjunction of the Lord with man ; and whereas it is the conjunction of the Lord with man, it is also the conjunction of heaven with him, for heaven is called heaven from the Divine Truth proceeding from the Lord, consequently from what is divine, whence they who are in heaven, are said to be

in the Lord. That what is divine conjoins itself with those who love the Lord, and keep His Word, see John xiv. 23. *A. C.* 9396.

From the order of creation it may be manifest, that there is such a continual connection from first principles to last, that viewed together they constitute a one, in which what is prior cannot be separated from what is posterior, just as cause cannot be separated from its effect; thus the spiritual world cannot be separated from the natural world, nor the latter from the former, consequently the angelic heaven cannot be separated from the human race, nor the human race from the angelic heaven; wherefore it is so provided by the Lord, that the one should afford mutual aid to the other, viz. the angelic heaven to the human race, and the human race to the angelic heaven. Hence it is that the angelic mansions are indeed in heaven, separated as to sight from the mansions where men dwell, but still they are attendant on man in his affections of what is good and true; that they are separated as to sight is from appearance, as may be manifest from the article in the work concerning Heaven and Hell, where space in heaven is treated of, 191—199. That the mansions of the angels are with men in their affections of what is good and true, is meant by these words of the Lord, “He who loveth Me, keepeth My Word, and My Father will love him, and We will come to him, and make abode with him,” John xiv. 23; where by the Father and the Lord is also understood heaven; for where the Lord is there is heaven, since the Divine [principle] proceeding from the Lord makes heaven, see the work concerning Heaven and Hell, 7—12, and 116—125. *L. J.* 9.

Verse 23, 24. *If any one love Me, &c.*—To love the Lord is not to love Him as to person, but to live according to His precepts, as the Lord likewise teaches plainly in John, “He that hath My precepts, and doeth them, he it is who loveth Me: if any one love Me, he keepeth My Word, and My Father will love him, and We will come to him, and make abode with him: He who loveth Me not, keepeth not My Words,” xiv. 20, 21, 23, 24. The reason why they love the Lord, who do and keep His precepts and Word, is, because His precepts and words signify Divine Truths, and all Divine Truth proceeds from Him, and what proceeds from Him, this is Himself; wherefore when man is in Divine Truth as to life, then the Lord is in him, and he in the Lord: whence it is said, “Ye in Me, and I in you,” and that “He would come and make abode with him;” this therefore is to love Him, for to

love is to be conjoined, inasmuch as love is spiritual conjunction, and conjunction is effected by the reception of the Divine Truth in doctrine and life. *A. E.* 433.

He who believes that he loves the Lord, and does not live according to his precepts, is very greatly deceived; for to live according to His precepts is to love the Lord, those precepts being truths which are from the Lord, thus in which the Lord is; wherefore so far as they are loved, that is, so far as from love the life is formed accordingly, so far the Lord is loved. The reason is, because the Lord loves man, and from love wills him to be happy to eternity, and man cannot become happy except by a life according to His precepts; for by them man is regenerated, and becomes spiritual, and is thus capable of being elevated into heaven. But to love the Lord without a life according to His precepts is not to love Him, for in such case there is not anything appertaining to man, into which the Lord can flow-in, and elevate man to Himself; for he is an empty vessel, in which there is not anything of life in his faith, nor anything of life in his love; for the life of heaven, which is called eternal life, is not infused into any one immediately, but mediately. From these considerations it may be manifest what it is to love the Lord, and likewise what it is to see the Lord, or His faces, viz. that He is seen from such faith and love. To live according to the Lord's precepts, is to live according to the doctrine of charity and faith, which may be seen prefixed to each chapter of the book of Exodus. That this is the case, the Lord also teaches in John, "He that hath My precepts, and doeth them, he it is who loveth Me; but he that loveth Me will be loved of My Father, and I will love him, and will manifest Myself to him: If any one love Me, he will keep My Word, and My Father will love him, and We will come to him, and make abode with him. He that loveth Me not, keepeth not My Words," xiv. 21, 23, 24. *A. C.* 10,578.

So far as any one is principled in good, and from good loves truths, so far he loves the Lord, inasmuch as the Lord is good itself and truth itself; therefore the Lord is with man in Good and in Truth, and if the latter be loved from the former, then the Lord is loved, and not otherwise. This the Lord teaches in John, "He that hath My precepts, and doeth them, he it is who loveth Me; but he that loveth Me not, keepeth not My words," xiv. 21, 24. *D. Life*, 38.

In the third or inmost heaven all are in love to the Lord from the Lord, and they are of such a quality that they possess truths inscribed on the life, and not on the memory, like

the angels of the inferior heavens. And whereas those angels are in love to the Lord from the Lord, their interior life consists of mere affections of good and of truth from that love ; hence it is that they do not *speak* truths, but *do* them, thus do good works ; for the affections of good and truth, which are from that love, cannot exist otherwise than in act, and when they exist, they are called *uses*, and are understood by good works ; the angels also perceive in themselves the quality of uses or of works from the affection which gives them birth, and likewise their differences from the conjunction of several affections, thus they do all things with interior wisdom. And whereas they do not think truths and thence speak them, but only do them, and this comes from their love to the Lord, and hence from affections alone, which constitute their life, it is evident that love to the Lord consists in doing truths from their affection, and that their doings are good works, consequently that to love the Lord is to do : this also is meant by the Lord's words in John, “ He that hath My precepts, and doeth them, he it is who loveth Me : but he who loveth Me not, keepeth not My words.” *A. E.* 826. See also Exposition, chap. xv. 4.

That God cannot but save those, who live according to His precepts, and have faith in Him, is manifest from the Lord's words in John, xiv. 21—24, and every one, who has any religion and sound reason, may confirm himself in this, whilst he thinks that God, who is constantly attendant on man, and gives him life, and likewise the faculty of understanding and loving, cannot do otherwise than love him, and by love conjoin Himself to him who lives well and believes aright. For is not this inscribed by God on every man and on every creature ? Can a father and a mother reject their infants ? Can a bird reject its young, or an animal its cubs ? Tigers, panthers, and serpents, are not capable of this ; to do otherwise would be to act contrary to the order in which God is, and according to which He acts, and likewise contrary to the order into which He created man. *T. C. R.* 341.

Verse 26. *The Comforter, &c.*—See Exposition, verses 16—18.

Verse 27. *Peace, I leave with you, &c.*—Innocence and peace are the two inmost principles of heaven ; they are called inmost, because they proceed immediately from the Lord ; for the Lord is innocence itself, and peace itself ; the Lord from innocence is called a Lamb, and from peace He says, “ Peace I leave with you, My peace I give unto you,” John xiv. 27 ; which is also meant by the peace with which they were to

salute a city or a house on entering it, and if it was worthy, peace would come upon it, and if not worthy, the peace would return, Matt. x. 11—15; hence likewise the Lord is called the *Prince of Peace*, Isaiah ix. 6. The reason why innocence and peace are the inmost principles of heaven is also this, because innocence is the esse of all good, and peace is the blessed principle of every delight which is of good. (See the work on Heaven and Hell, concerning the state of the innocence of the angels of heaven, n. 276—285; and concerning the state of peace in heaven, n. 284—290.) *C. S. L.* 394.

What peace is in its first origin, has been amply shewn in the work on Heaven and Hell, where the subject treated of is concerning the state of peace in heaven, n. 284—290, viz. that in its first origin it is from the Lord, *in* Him from the union of the Divine [principle] Itself and the Divine Human, and *from Him* by virtue of His conjunction with heaven and the church, and in particular by virtue of the conjunction of good and truth with every one; hence it is that by peace in the supreme sense is signified the Lord, in the respective sense heaven and the church in general, and likewise heaven and the church in particular with every one. That these things are signified by peace in the Word, may be manifest from several passages there, as in John, “Jesus said, Peace I leave you, My peace I give unto you, not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid,” xiv. 27; in which words the subject treated of is concerning the union of the Lord with the Father, that is, concerning the union of His Divine Human [principle] with the Divine Itself, which was in Him from conception, and hence concerning the conjunction of the Lord with those who are in truths derived from good; hence by peace is meant tranquillity of mind resulting from that conjunction; and whereas by it they are secure from evils and falses which are from hell, for the Lord protects those who are conjoined with Himself, therefore He says, “Let not your heart be troubled, neither let it be afraid;” this divine peace is in man, and, and whereas heaven is with it, heaven is there also understood by peace, and in the supreme sense the Lord; but the peace of the world is from worldly successes, thus from conjunction with the world, and since this is only external, and neither the Lord, nor consequently heaven is in it, it perishes with the life of man in the world, and is turned into what is not peace, on which account the Lord says, “My peace I give unto you, not as the world giveth give I unto you.” *A. E.* 365. See also Exposition, chap. xvi. 33; xx. 19.

Verse 28. *I go to the Father.*—See Exposition, chap. vi. 62.

Verse 30. *Prince of this world.*—See Exposition, chap. xii. 23, 27; xvi. 8—11.

Verse 31. *Arise.*—See Exposition, chap. v. 39; xi. 29.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER XIV.

VERSE 1. *Let not your heart be troubled; believe in God, and believe in Me.*—In the common version of the New Testament, the latter part of these words is rendered, “Ye believe in God; believe also in Me,” but the original Greek is πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε, which is literally, “Believe in God, and believe in Me.” Thus the Blessed Jesus again asserts His Divinity, by instructing His disciples that He was an object of their faith alike with God; and since it is impossible to suppose that He would call His disciples to believe in two divine objects, because this would be establishing a plurality of gods, therefore we are compelled to interpret the above words as implying the Divinity of the Lord’s Humanity, and thus as calling all mankind to believe in, to draw nigh unto, and to worship God in the Humanity, which He was pleased to assume, and make one with Himself, for this blessed purpose, that mankind might no longer believe in, and worship an unknown and unmanifested God, but a God known, manifested, and thus rendered approachable in a Divine Humanity.

Verse 16. *And I will pray the Father, and He will give you another Comforter, &c.*—It may be proper to inform the unlearned reader, that the Greek term, here rendered “Comforter,” properly signifies “an advocate,” being derived from the verb παρακαλέω, which properly signifies to advocate, or to plead for another, and accordingly the term is rendered “advocate,” 1 John ii. 1.

Verse 17. *The Spirit of Truth, which the world cannot receive, because it seeth it not, neither knoweth it; but ye know it, because it dwelleth with you, and shall be in you.*—What is here rendered “it,” in the neuter gender, is rendered “him,” in the masculine, in the common version of the New Testament; but in the original Greek the term is certainly in the

neuter gender, in order to agree with *πνεῦμα*, or “spirit,” which is also in the same gender. It is remarkable that the Lord here uses two distinct expressions to denote the residence of this “spirit” with man, for He says first, “It dwelleth with you,” and then adds, “and shall be in you,” thus intimating a residence which existed at the *present* time, and also a residence which would take place *in future*. The distinct force and meaning of these two expressions can only be seen and apprehended from the consideration, that the Lord’s disciples had the spirit of truth *dwelling with them*, by virtue of their Lord’s presence in His *infirm Humanity*, but they had it not *in them*, until that Humanity was glorified, or made a Divine Humanity, and thus operated on the disciples in a more interior way than before. The expressions will apply likewise in their distinct signification, to all mankind, since it may be said of every individual of the human race, whether he be principled in good or in evil, that he has the spirit of truth *dwelling with him*, inasmuch as the spirit of truth is present *with* every man, to the intent that it may gain admission, so as to dwell *in* him; but it cannot be admitted so as to dwell *in* him, unless the man co-operates for that purpose, by opening his mind to the Incarnate God, and shunning all evil as sin against Him. It is accordingly written in the Apocalypse, “Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me,” Rev. iii. 20. The Blessed Jesus therefore *stands at every man’s door*, and *knocks*, but He cannot *enter in*, unless man *hear His voice* and *open the door*.

Verse 18. *I will not leave you orphans; I come to you.*—In the common version of the New Testament these words are rendered, “I will not leave you comfortless; I will come to you;” but the original Greek term here rendered “comfortless,” is *δρφανς*, which properly signifies those who are “orphans,” or deprived of parents; and the original term here rendered in the *future* tense, “I will come,” is *ἔρχομαι*, in the *present* tense. To the superficial reader it may possibly appear of little importance whether the term “comfortless” be adopted, or the term “orphans,” since each term implies want and distress; nor will it be thought of more importance whether *ἔρχομαι* be rendered in the *future*, or in the *present* tense. But the attentive and intelligent reader will form a different judgment, because he will perceive clearly, that the Blessed Jesus, when He says, “I will not leave you orphans,” meant to teach His disciples this most weighty and interesting les-

son of wisdom, that He was their *spiritual* Father, or Regenerator, thus that He was the Great and Only God, since none but God can impart to man the new birth of spiritual and eternal life. He will perceive yet further, that when this Divine Regenerator adds, "I come to you," He meant to give His disciples this additional instruction, that He *is* ever present with them, to restore in them His Own Divine Image and Likeness, and consequently that His Divine Presence is not only *future*, but *present*; in other words, He not only *will be* their Father and Saviour, but He *is* their Father and Saviour, by the continual present influence and operation which He exercises in their minds.

Verse 27. *Peace I leave with you, My peace I give unto you.*—The Blessed Jesus here makes a distinction between the peace which He *leaves with* His disciples, and the peace which He *gives them*, because the peace which He *leaves with* them is comparatively an *external* peace, resulting from His *external* presence, whereas the peace which He *gives them* is an *internal* peace, resulting from His *internal* presence and operation. He therefore calls this latter emphatically "My peace," and says of it "I give," thus again asserting His Sole and Supreme Divinity, since no one but the Most High God can give internal peace, or peace of mind and conscience, inasmuch as all such peace implies the subjugation of evil and the powers of darkness, which subjugation cannot be effected but by the strength of a divine arm.

Verse 27. *Let not your heart be troubled, neither let it be afraid.*—In these words another instance occurs of that reference to *spiritual marriage* which the Blessed Jesus had continually in view in all His divine sayings; for "to be troubled in heart," relates to a defect of heavenly love, and "to be afraid," to a defect of heavenly truth, or faith; thus both expressions combined inculcate the edifying lesson, that man ought above all things to cherish in himself the conjunction, or marriage, of those two heavenly principles, by virtue of which alone he can hope to be preserved from the influence of *trouble* and of *fear*, or of the infernal marriage of what is evil and false.

Verses 30, 31. *The prince of this world cometh, and hath nothing in Me, but that the world may know that I love the Father, and as the Father hath commanded Me, so I do.*—It is well known, that in the common version of the New Testament, a period, or full stop, is inserted in this passage after the words, *And hath nothing in Me*, thus breaking off all connection between verse 30 and verse 31, whereas by inserting

a comma instead of a period, the connection is preserved, and the Lord is made to say, “The prince of this world cometh, and hath nothing in Me, but [a desire] that the world may know that I love the Father,” &c. This is one method of clearing away all difficulty as to the combined sense of the two verses. But granting that a period ought to be inserted at the above words, then we must have recourse to another method of explanation, by removing the period at the words, *so I do*, in verse 31, and reading the whole verse thus, “but that the world may know that I love the Father, and as the Father hath commanded Me, so I do, arise, let us go hence,” as if the Lord had said, that to convince the world of His Divinity, or full union with the Father as to His Humanity, it is necessary that there should be an elevation of the affections and thoughts, signified by the term *arise*, and a consequent separation from mere worldly and corporeal love, signified by the additional exhortation, *Let us go hence*. At all events, the punctuation in the common version ought to be corrected, and it must be left to the reader to make the correction according to one or other of the above views of the subject.

JOHN.

CHAPTER XV.

CHAPTER XV.

THE INTERNAL SENSE.

1. I AM the true vine, and My Father is the husbandman [or vine dresser.]

2. Every branch in Me that beareth not fruit, He taketh it away; and every [branch] that beareth fruit, He purgeth it, that it may bear more fruit.

3. Now ye are clean through the Word that I have spoken unto you.

4. Abide in Me, and I in you: as the branch cannot bear fruit from itself, unless it abide in the vine, no more can ye, unless ye abide in Me.

5. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing.

6. If any one abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

THAT the LORD is the all of spiritual Truth, cherished and enlivened by Divine Good, by virtue of which good, all who are principled in truth and not in good, are separated or cast out, whilst all who are principled in good united with truth, are purified. (Verses 1, 2.)

For all spiritual purification comes from the union of Divine Good and Divine Truth, and since this union is complete in the LORD, therefore all who are principled in truth, ought to seek reciprocal conjunction with Him in the Good of His Love, otherwise they cannot attain good. (Verses 3, 4.)

But if they attain that conjunction, they then attain heavenly good, which they acknowledge to be derived from such conjunction, since without such conjunction they are deprived of all spiritual life, and associated with infernal societies, and become a prey to all the evil of concupiscence, and thus perish in eternal death. (Verses 5, 6.)

7. If ye abide in Me, and My sayings abide in you, ye shall ask what ye will, and it shall be done unto you.

8. In this is My Father glorified, that ye bear much fruit, so shall ye become My disciples.

9. As the Father hath loved Me, I also have loved you; abide ye in My love.

10. If ye keep My commandments, ye shall abide in My love, as I have kept the commandments of My Father, and abide in His love.

11. These things have I spoken unto you, that My joy might remain in you, and that your joy might be filled.

12. This is My commandment, that ye love one another, as I have loved you.

13. Greater love hath no one than this, that one lay down his soul for his friends.

14. Ye are My friends, if ye do whatsoever things I command you.

15. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you

Whereas if they have reciprocal conjunction with the **LORD**, through obedience to His commandments, they acquire omnipotence over all evil and false principles, and exalt the Divine Good in their wills, and the Divine Truth in their understandings. (Verses 7, 8.)

For as the Divinity is united by love with the Humanity which He assumed, so is the Humanity united by love with all those who obey the truth, and thus attain reciprocal conjunction with Him, which conjunction is effected by obedience to the truth, in like manner as the reciprocal union of the Divinity and Humanity was effected by the obedience of the latter to the Divine Good. (Verses 9, 10.)

That thus it is the end of the Divine Commandments, to introduce man to a participation of divine blessedness, by filling all his natural delights and gratifications with corresponding spiritual joys, which end is accomplished by mutual love and charity derived from the Divine Love. (Verses 11, 12.)

Which love and charity is perfected in proportion as a man renounces self-love, and prefers another's good to his own, since in so doing he attains to a state of spiritual freedom, whereas otherwise he is in a state of spiritual servitude, through ignorance of the divine loving-kindness,

friends, because all things which I have heard from My Father, I have made known unto you.

16. Ye have not chosen Me, but I have chosen you, and appointed you, that ye may go, and bear fruit, and your fruit remain, that whatsoever ye shall ask the Father in My Name, He may give it you.

17. These things I command you, that ye love one another.

18. If the world hate you, ye know that it hated Me before you.

19. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, for this the world hateth you.

20. Remember the Word that I said unto you; the servant is not greater than his Lord; if they have persecuted Me, they will also persecute you; if they have kept My Word, they will also keep yours.

21. But all these things will they do unto you for My Name's sake, because they know not Him that sent Me.

22. If I had not come, and

inasmuch as all true freedom is derived from heavenly knowledge. (Verses 13, 14, 15.)

Nevertheless, that the power which man possesses of conjoining himself with the **LORD** by love, is not of himself, but of the **LORD**, who alone instructs man in truth, to the intent that he may live accordingly, and thus attain unto heavenly good, and that this good may be operative in good works, and thereby put man in possession of all that he can desire, since all is comprehended in mutual love or charity. (Verses 16, 17.)

Yet that they, who have attained such love, through the acknowledgment of the Divinity in the **LORD**'s Humanity, will be opposed and vilified, as the **LORD** Himself was opposed and vilified, and for the same reason too, because their affections and thoughts are in contrariety to those of the worldly-minded. (Verses 18, 19.)

They are therefore to keep in mind, that if the Divine Love Itself be opposed, and the Divine Truth Itself rejected, they also will be opposed and rejected who are only receivers of that love and truth, and for this reason, because the Divinity in the **LORD**'s Humanity is not acknowledged. (Verse 20, 21.)

That this non-acknowledg-

spoken to them, they had not had sin; but now they have no excuse for their sin.

23. He that hateth Me, hateth My Father also.

24. If I had not done amongst them the works which none other hath done, they had not had sin; but now have they both seen, and hated, both Me and My Father.

25. But that the Word might be fulfilled that is written in their law, They hated Me without a cause.

26. But when the Comforter is come, whom I will send unto you from the Father, the Spirit of Truth, which proceedeth from the Father, He will testify of Me.

27. And ye also shall testify, because ye have been with Me from the beginning.

ment of the Divinity in the LORD's Humanity is the source of all human disorder and condemnation, since whosoever opposes the LORD's Humanity, or Divine Truth, opposes at the same time His Divinity, or Divine Good. (Verses 22, 23, 24.)

Thus fulfilling divine prediction. (Verse 25.)

Nevertheless the operation of the LORD's Humanity, when fully united with the Divinity, will prove to every believer that He is the ONLY GOD by virtue of that union, and every true believer will also confirm this testimony, because he will perceive that all of regeneration from the first insemination of truth, is from that Divine Source. (Verses 26, 27.)

EXPOSITION.

CHAPTER XV.

VERSE 1. *I am the true vine, and My Father is the husbandman, &c.*—Inasmuch as vine signifies the spiritual church, and the primary principle of that church is charity, in which the Lord is present, and by which He conjoins Himself to man, and by which He alone operates all good, therefore the Lord compares Himself to a vine, and describes the man of the church, or the spiritual church, in these words in John,

"I am the true vine, and My Father is the husbandman; every branch in Me that beareth not fruit, He taketh away; but every one that beareth fruit He purgeth it, that it may bear more fruit," xv. 1, 2. *A. C.* 1069.

Inasmuch as the intellectual principle of the spiritual man is made new and regenerated by truth, which is only from the Lord, therefore the Lord compares Himself to a "vine," and those who are implanted in truth, which is from Himself consequently who are implanted in Himself, He compares to "branches," and the good which is thence produced to "fruit," in John, "I am the true vine, and My Father is the husbandman; every branch in Me that beareth not fruit He taketh away," &c. *A. C.* 5113.

By a vineyard is signified the church as to truth, thus the truth of the church, which signification derives its origin from representatives in the spiritual world; for before spirits there appear vineyards full of grapes, with wine-presses in them, when the angels hold discourse concerning a company who are principled in the truth of good: those representatives have not their rise in this circumstance, that such things exist in the earth, but from the correspondence, that wine nourishes the body of man, in like manner as truth nourishes the soul. Hence it is that the Lord called Himself a vine in John, where He says, "I am the vine, ye are the branches, without Me ye cannot do any thing," xv. 5, where vine denotes faith in the Lord, consequently denotes the Lord as to faith, for the Lord is faith, inasmuch as faith is from Him, for no faith is faith except what is from Him, hence also it is, that a vine denotes the faith which is in Him. *A. C.* 9139.

Man has no wisdom unless he shuns evils as *sins*, notwithstanding his being skilful and wise in many things. Knowledges, however, are highly necessary, because they teach how a man ought to act; and when he brings them into act then they become alive with him; and not before. The Word teaches that no one can be in good, and at the same time in evil. The Word teaches also that no one can do good from himself, but from the Lord, as in John xv. 1—6. *D. Life* 27, 28, 29. See also Exposition, verse 5.

Every concupiscence of evil in hell appears, when it is represented, as a noxious animal, either as a dragon, or as a basilisk, or as a viper, or as an owl, or as a bat, and so forth; in like manner the concupiscences of evil appertaining to a wicked man appear, when he is viewed by angels; all these forms of concupiscences must be converted singly; the man himself who, as to the spirit, appears as a man-monster, or as

a devil, must be converted, that he may become as a beautiful angel, and every concupiscence of evil must be converted, that it may appear as a lamb, or a sheep, or as a dove, and turtle, after the manner that the affections of good of the angels in heaven appear, when they are represented ; but to convert a dragon into a lamb, a basilisk into a sheep, and an owl into a dove, can only be effected successively, by eradicating evil from its seed, and by implanting good seed in its place. But this cannot be done otherwise than comparatively as with the ingrafting of trees, the roots of which remain with some trunk, nevertheless the ingrafted branch turns the juice extracted through the old root into juice that bears good fruits. The branch which is to be ingrafted cannot be taken from any other stock but from the Lord, who is the **TREE OF LIFE**, agreeably to the Lord's words in John, xv. 1—7. *D. P.* 296.

Man not reformed as to his spirit is like a panther, or like an owl, and may be compared to a bramble and a nettle ; but a regenerate man is like a sheep or a dove, and may be compared to an olive and a vine. How then can a man-panther be converted into a man-sheep, or an owl into a dove, or a bramble into an olive, or a nettle into a vine, by any imputation, if by imputation be meant transcription ? To effect such conversion, is it not necessary that the bestial principle of the panther and the owl, or the noxious principle of the bramble and the nettle, be first taken away, and thus the truly human and innocent principle be implanted ? In what manner this is to be effected, the Lord also teaches in John, xv. 1—7. *C. S. L.* 526.

Verse 3. *Now ye are clean, &c.*—To be purified or cleansed, denotes to be sanctified. *A. C.* 4544. See also Exposition, chap. xiii. 4, 5—10 ; and *A. R.* 814.

Verse 4. *Abide in Me, and I in you, &c.*—Inasmuch as heaven in the whole and in part resembles a man by virtue of the Divine Human [principle] of the Lord, therefore the angels say that they are in the Lord, and some, that they are in His Body, by which they understand that they are in the good of His love ; as the Lord Himself also teaches, where He says, “Abide in Me, and I in you : As the branch cannot bear fruit from itself except it abide in the vine, so neither can ye except ye abide in Me ; for without Me ye can do nothing : Abide in My love : If ye keep My precepts, ye shall abide in My love,” John xv. 4—10. *H. H.* 81.

Hence it is evident what is the quality of the Lord's pre-

sence in the heavens, that it is every where, and with every one in the good and truth which proceed from Him ; consequently that He is in His own with the angels ; the perception of the Lord's presence is in their interiors, from which interiors the eyes see, thus see Him out of themselves, because there is continuity [between the eyes and the interiors.] Hence it may be manifest how it is to be understood, that the Lord is in them, and they in the Lord, according to the Lord's words, "Abide in Me, and I in you," John xv. 4. *H. H.* 147.

The reason why man is only so far in God by virtue of the divine Omnipresence, as he lives according to order, is, because God is Omnipresent, and because where He is in His own divine order, there He is as in Himself, because Himself is order. Now since man is created a form of divine order, God is in him, but, so far as man lives according to divine order, He is in him *fully*, whereas if he does not live according to divine order, God is still in him, but in His *supreme* principles, so as to give the faculty of understanding what is true, and of willing what is good, that is, the faculty to understand, and the inclination to love ; but so far as man lives contrary to order, so far he closes the *lower* principles of his mind or spirit, and thus hinders God from descending and filling his lower principles with His presence, in consequence whereof God is in him, but he is not in God. It is a general maxim in heaven that God is in every man whether evil or good, but that man is not in God, unless he lives according to order ; for the Lord says, "That He wills that man should be in Him, and He in man," John xv. 4. *T. C. R.* 70.

All union, unless it be reciprocal, is not full, therefore the Lord says, "Abide in Me, and I in you : he that abideth in Me, and I in him, the same bringeth forth much fruit," John xv. 4, 5. *D. Lord* 35.

In these two principles, *freedom* and *rationality*, consists the life which is called angelical and human, from which consideration it may be manifest that an angel has a reciprocal principle for the sake of conjunction with the Lord, but that the reciprocal principle, viewed in its own faculty, is not his, but the Lord's. Hence it is that he falls away from what is angelical, if he abuses that reciprocal principle, from which he perceives and feels as his own what is the Lord's, and he abuses it by appropriating it to himself. That conjunction is reciprocal, the Lord Himself teaches in John xv. 4—6 ; and that the conjunction of the Lord with man, and of man with

the Lord, is in those things which are of the Lord, which are called His words, verse 7. *D. L. W.* 116. See also *Exposition*, verse 26.

From these considerations it is evident that those two faculties, which are called rationality and liberty, are from the Lord, and not from man ; and whereas they are from the Lord, it follows that man wills and understands nothing at all from himself, but only *as* from himself. That this is the case, every one may confirm in his own mind, who knows and believes that all the will of good, and all the understanding of truth, is from the Lord, and not from man, agreeably to the Lord's words, "Without Me ye can do nothing." *D. P.* 88.

They who do not immediately approach the Lord, cannot be conjoined to Him, thus neither to the Father, and hence they cannot be principled in love which is from the Divine [Being ;] for aspect conjoins, not intellectual aspect alone, but intellectual aspect grounded in the affection of the will, and the affection of the will is not given, unless man does the Lord's precepts, wherefore the Lord says, "He who doeth My precepts, he loveth Me, and I will come to him, and make abode with him," *John xiv. 21—24*. That all the good things of love and charity are and proceed from the Lord, when He is in the inmost principle, is evident from the Lord's words in *John, xv. 4—6*. *A. R.* 933.

In regard to aspect, as relating to the Lord, it signifies His divine presence, and the reason is, because the Lord knows all, and they in their turn know the Lord, who are principled in love and faith towards Him, hence it is that the Lord is present with these in the good things of love, and in the truths of faith, which appertain to them from Him ; for those things are the Lord in heaven and in the church, since the things which proceed from Him are not only His, but are Himself ; hence it is evident, in what manner the Lord is in man, thus in what manner it is to be understood what He spake in *John*, "Abide in Me, and I in you ; he that abideth in Me, and I in him, the same bringeth forth much fruit." *A. E.* 25.

Verse 5. *For apart from [without] Me ye can do nothing.*—These words are thus to be understood, that man of himself cannot procure to himself any other faith than what is natural, which is a persuasion that a thing is so, because a man of authority has pronounced it so ; neither can he procure to himself any other charity than what is natural, which is an endeavour to secure favour for the sake of some recompense, in both which [viz. natural faith and natural charity] is the selfhood of man,

and not yet life from the Lord ; nevertheless man by both prepares himself to be a receptacle of the Lord, and in proportion as he prepares himself, so the Lord enters, and causes his natural faith to become spiritual faith, in like manner his charity, and thus both are made alive, which effect takes place when man approaches the Lord as the God of heaven and earth. *T. C. R.* 359. See also *Exposition*, chap. vi. 50—58.

From the above passage it may be concluded, that without the Word no one has any spiritual intelligence, which consists in knowing that there is a God, a heaven and hell, and a life after death ; without the Word also no one knows anything of the Lord, of faith and love towards Him, thus nothing about redemption, by which nevertheless there is salvation. *S. S.* 114. See also *Exposition*, chap. iii. 27.

Verse 6. *If any one abide not in Me, he is cast forth, &c.*—Every man, who from natural becomes spiritual, passes through two states, and through the first is introduced into the second, and thus from the world enters into heaven ; the first state is called a state of reformation, in which man is in the full liberty of acting according to the rational principle of his understanding ; and in the second state, which is called a state of regeneration, he is likewise in similar liberty, but on this occasion he wills and acts, and also thinks and speaks, from a new love and a new intelligence which are from the Lord ; for in the first state the understanding is the principal agent, and the will a secondary one ; but in the second state the will is primary, and the understanding secondary. The man who stops in the first state, and does not enter into the second, is like a tree, which only bears leaves, and not fruits, concerning which it is said in the Word, that it is to be rooted up and cast into the fire, *John xv. 5, 6.* *T. C. R.* 105, 106. See also *Exposition*, chap. xiv. 11.

Who does not know that a lamb cannot act otherwise than as a lamb, nor a sheep otherwise than as a sheep, and on the other hand, a wolf cannot act otherwise than as a wolf, and a tiger than as a tiger ; and that if those beasts were mixed together, the wolf would devour the lamb, and the tiger the sheep. Who does not know that a fountain of sweet water cannot from its vein emit bitter water ; and that a good tree cannot produce evil fruits ; and that a vine cannot bring forth prickles as a thorn, nor a lily a sting like a nettle, nor a hyacinth tear the skin like a thistle ? Wherefore those evil plants are rooted out of fields, vineyards, and gardens, and gathered in heaps to be burned. So also it is with the wicked

on their arrival in the spiritual world, according to the Lord's words, Matt. xiii. 30; John xv. 6. *T. C. R.* 643.

Is withered.—“Withered” signifies where there is no good and no truth. *A. E.* 419.

Into the fire.—By “fire” is signified self-love and the lust thereof, with which heavenly love cannot agree. *A. C.* 934.

They are burned.—“Burning” denotes the condemnation and punishment of the evils flowing from earthly and corporeal loves. *A. E.* 1173.

Verse 7. *If ye abide in Me, and My sayings abide in you, ye shall ask what ye will, and it shall be done unto you.*—From the perception which men have at this day in relation to faith, it is impossible to discover that faith is a complex of truths in every limit of its extension, and still less, that man may contribute something towards the attainment of faith in himself; when nevertheless faith in its essence is truth, for it is truth in its light, and consequently as truth may be procured, so also may faith; for who, if he be so disposed, cannot approach the Lord? And who again, if he be so disposed, cannot collect truths from the Word? And every truth in the Word, and from the Word, is lucid, and truth lucid is faith. The Lord, who is light itself, enters by influx into every man, and in whomsoever He finds truths collected from the Word, in him He enlightens those truths, and so makes them constituent of faith; and this is what the Lord says in John, “That they should abide in Him, and His sayings should abide in them,” xv. 7; where the sayings of the Lord are truths. *T. C. R.* 349.

Inasmuch now as the Word is from the Lord alone, and treats of the Lord alone, it follows, that when man is taught from the Word, he is taught from the Lord, for the Word is divine. Who can communicate what is divine, and impress it on hearts, but the DIVINE ITSELF, from whom it is, and of whom it treats? Wherefore the Lord says, where He speaks of His conjunction with His disciples, that “they should abide in Him, and His sayings abide in them.” *D. P.* 172.

That they who are in the Lord, and the Lord in them, are in all power, so that they have ability in all that they will, the Lord Himself declares in John, “If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done to you,” by which words is described the power of those who are in the Lord, since they do not will any thing, and thus do not ask any thing, but from the Lord, and whatsoever they will and ask from the Lord, this is done, for the Lord says, “Without Me ye cannot do any thing, abide in

Me, and I in you ;" such power have the angels in heaven, that if they only will any thing, they obtain it ; nevertheless they do not will any thing but what is for use, and this they will as from themselves, but still from the Lord. *A. R.* 951.

Verse 8. *In this is My Father glorified, that ye bear much fruit, &c.*—It is believed in the world, that by "Glory be to God" is meant, that God wills to receive glory from man for the sake of Himself, and that He is affected with it, and on that account is beneficent, but this is a fallacy, inasmuch as God wills to receive glory from man for the sake of man, since thus man attributes all things to the Divine [Being,] and nothing to himself, and when this is the case, the DIVINE [Being] can then flow-in with Divine Truth, and give to man intelligence and wisdom ; thus, and no otherwise, the Lord is glorified in man ; the Lord also loves every one, and from love wills that His glory, that is, Divine Truth, may be in them, which the Lord also teaches in John, xv. 7, 8. *A. E.* 33.

All glorification of the Lord, which is performed by the angels of heaven and by the men of the church, is not from themselves, but flows-in from the Lord ; the glorification which is from men, and not from the Lord, is not from the heart, but only from an active principle of memory, and thus from the mouth, and what proceeds only from those sources, and not from the heart through them, is not heard in heaven, thus neither is it received by the Lord, but passes off, like any other sound, into the world ; this glorification is not acknowledgment from the heart that all good and all truth is from the Lord. It is said acknowledgment from the heart, and thereby is meant from the life of love, for heart in the Word signifies love, and love is a life according to the Lord's precepts ; when man is in this life, then there is glorification of the Lord, which is an acknowledgment from the heart, that all good and truth is from the Lord ; this likewise is understood by glorifying in John, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you ; in this is My Father glorified, that ye bear much fruit, and become My disciples." *A. E.* 288.

It was customary amongst the ancients to say, Blessed be God, and Blessing be to God, also glory and wisdom be to God, by which they did not understand that He has blessing, glory, and wisdom, inasmuch as He is the Source from which all blessing, glory, and wisdom proceed ; but they understood that those things may be communicated from Him to all ; thus they expressed themselves, to the intent that those things

might be referred to God alone, and nothing to themselves, and that thus they might speak from the Divine [Being,] and not from themselves. *A. E.* 465.

The reason why giving glory denotes to acknowledge and worship the Lord, is, because to give glory signifies that He alone has glory, inasmuch as He is the God of heaven and earth, and at the same time to acknowledge that all things of the church are from Him, thus all salvation and eternal life, from which consideration it follows, that to give glory and to glorify, when they relate to God, denote to worship and adore Him ; wherefore the Lord says in John, “In this is My Father glorified, that ye bear much fruit, and become My disciples.” *A. E.* 678.

Verses 9, 10. *The Father.*—See Exposition, chap. xiii. 31, 32 ; xiv. 6, 8—11, 16, 17.

Verse 10. *If ye keep My commandments, ye shall abide in My love, &c.*—In proportion as any one is principled in good, and from good loves truths, in the same proportion he loves the Lord, since the Lord is Good itself and Truth itself ; the Lord therefore is with man in Good and in Truth, and if the latter is loved from the former, then the Lord is loved, and not otherwise ; this the Lord teaches in John, “If ye keep My commandments, ye shall abide in My love.” The precepts, words, and commandments of the Lord are truths. *D. L.* 38.

To him who loves any one, and who believes in him, nothing is more the object of his wish, than to will and to do what that other wills and thinks ; for he only desires to know his will and thought, thus his good pleasure ; it is otherwise with him who does not love, neither believe. The case is similar with love to God, as the Lord also teaches in John, “If ye keep My commandments, ye shall abide in My love ; My commandment is, that ye love one another,” xv. 10, 12. *A. C.* 10,144.

I have occasionally discoursed with the angels on this subject, who have told me how much they are surprised that the men of the church do not know, that to love God and their neighbour is to love what is good and true, and from willing it to do it ; when yet they may know, that every one testifies love by willing and doing what another wills, and that thus he is loved in return, and conjunction is effected, and not by loving him, and still not doing his will, which in itself is not to love. And likewise that they may know, that the good proceeding from the Lord is a likeness of Him, inasmuch as

He is in it, and that they become likenesses of Him, and are conjoined to Him, who make goodness and truth the properties of their life, by willing and doing; to will also is to love to do. That this is the case, the Lord also teaches in the Word, "If ye keep My commandments, ye shall abide in My love." *H. H.* 16. See also Exposition, chap. xiv. 19, 21, 23, 24.

Verse 11. *Your joy, &c.*—See Exposition, chap. xiii. 17, 34, 35; xvi. 33.

Verse 12. *As I have loved you.*—See Exposition, chap. iii. 16; xiv. 20—24.

Verse 13. *Lay down His soul.*—See Exposition, chap. x. 17, 18.

Verses 14, 15, 16. *Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants, &c.*—That to receive Divine Truth from the Lord in doctrine and life, is to be free, the Lord also teaches in the above words; for by friends are here understood such as are free, since friends are here opposed to servants. It is therefore added, "All things which I have heard from My Father, I have made known unto you, that ye may go and bring forth fruit," where to command and make known has relation to doctrine, and to bring forth fruit has relation to life; that these things are from the Lord, is taught at verse 16, "Ye have not chosen Me, but I have chosen you, and appointed you." *A. E.* 409. See also Exposition, chap. viii. 31, 32.

Verse 16. *Bear fruit.*—See Exposition, chap. iii. 21.

Whatsoever ye shall ask the Father in My name.—By the name of God is signified all in one complex by which God is worshiped, consequently the all of love and of faith. *A. C.* 2724. See also Exposition, chap. xii. 28; xiv. 6, 13.

Verse 17. *Love one another.*—See Exposition, chap. xiii. 34, 35; xiv. 21—24.

Verses 18—25. *Jesus said, If the world hate you, ye know that it hated Me, &c.*—That the Lord's disciples are hated by all those who do not think of His Divinity, at the same time that they think of His Humanity, cannot be known from those who are in the world, but from the same in the other life, where they burn with such hatred against those who approach the Lord alone, as cannot be described in a few words, desiring nothing more than to slay them and to murder them; the reason is, because all who are in the hells are against the Lord, and all who are in the heavens are with the Lord; and they who are of the church, and do not acknowledge the Di-

vinity of the Lord in His Humanity, act in unity with the hells, whence they derive so great hatred. *A. E.* 137. See also Exposition, chap. xiii. 36; xiv. 11; xvi. 2.

Verse 19. *If ye were of the world, the world would love its own, &c.*—They who have worldly and terrestrial things for an end, cannot withdraw the senses thence, and if they did withdraw them they would perceive what is undelightful, for in such case they would depart and remove themselves from those things which they have for an end, that is, which they *love*; let every one who is of such a quality make the experiment with himself; whether he bewilling to know how good adjoins itself to the affections of truth, and how the affections of truth apply themselves, and whether it is not *irksome* to him to know this; and he will say that such things are of no profit to him, and also that he apprehends nothing about them. But if things are told him such as relate to his business in the world, and what is the quality of such and such a person as to his affections, also how by those affections he may adjoin him to himself, by applying himself to his intentions and expressions, this he not only apprehends, but has also a perception of the interior things thereof. But when spiritual Good and Truth are treated of he feels it *irksome*, and also holds it in aversion.

So far as man is initiated into heavenly principles by the angels, so far the spirits are removed who are in worldly principles, and unless they are removed truths are dissipated. Worldly and heavenly principles are in *concord* with man, when heavenly principles have dominion over worldly; but they are in *discord* when worldly principles have dominion over heavenly. When they are in concord then truths are multiplied in man's natural principle; but when they are in discord, truths are then diminished, yea are consumed, because worldly things overshadow the heavenly, consequently place them in doubt; whereas when heavenly things have dominion, they illustrate worldly things, and place them in clearness, and take away doubts. Those things have the dominion which are *most loved*. *A. C.* 4096, 4099.

Verse 20. *The servant is not greater, &c.*—See Exposition, chap. xiii. 16.

Verse 21. *They know not.*—See Exposition, chap. xiv. 7.

Him that sent Me.—See Exposition, chap. vii. 16, 18; xii. 44; xvi. 28.

Verses 22—24. *If I had not come, &c.*—*But now they have no excuse, &c.*—See Exposition, chap. viii. 24; xii. 49.

Verses 24, 25. *Hated, &c.*—See Exposition, verses 18—25, and chap. iii. 20, 21; xvi. 2.

Verse 26. *But when the Comforter is come, &c.*—What proceeds from the Divine Human [principle] of the Lord is Divine Truth from Divine Good ; hence it is that the Holy Spirit is the holy [principle] which proceeds from the Lord ; for the Spirit itself does not proceed, but the holy [principle] which the Spirit speaks. That the Holy Spirit, which is called the Comforter, is the Divine Truth proceeding from the Divine Humanity of the Lord, and that *holy* is predicated of Divine Truth, is manifest from the Lord's words in John, “When the Comforter is come, whom I will send unto you from the Father, the Spirit of Truth which proceedeth from the Father, He will testify of Me.” *A. C. 6788.*

The Holy Spirit is the Divine Truth, and also the divine virtue and operation, proceeding from the one only God, in whom is a Divine Trinity, consequently proceeding from the Lord God the Saviour.

Inasmuch as the Lord is the very Truth Itself, all that which proceeds from Him must of necessity be truth ; and this is understood by the Comforter, who is also called the Spirit of Truth, and the Holy Spirit, as is evident from the following passages : “I tell you the *truth* ; it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you,” John xvi. 7 ; “Howbeit, when He, the *Spirit of Truth* is come, He will lead you into *all truth*, for He shall not speak of Himself, but whatsoever He shall hear that He shall speak,” John xvi. 13 ; “He shall glorify Me ; for He shall receive of *Mine*, and shall announce it unto you. All things that the Father hath are Mine, therefore said I that He shall take of Mine, and announce it unto you,” John xvi. 14, 15 ; “When the Comforter shall come, whom I will send unto you from the Father, even the *Spirit of Truth*, He shall testify of Me,” John xvi. 26. He is called the Holy Spirit, John xiv. 26. That the Lord by the Comforter, or Holy Spirit, meant Himself, is plain from these words of the Lord, that “the world would not know Him, but ye know Him ; I will not leave you comfortless, I will come unto you, and ye shall see Me ;” and in another place, “Lo ! I am with you always, even to the consummation of the age,” Matt. xxviii. 20 ; and also from this, “He shall not speak of Himself, but He shall take of Mine.”

Now forasmuch as the Divine Truth, which was in the Lord, and was the Lord, John xiv. 6, is meant by the Holy Spirit ; and since the Holy Spirit could therefore proceed from Him

only, it was for this reason said, "The Holy Spirit was not yet, because Jesus was not yet glorified," John vii. 39; and after His glorification, "He breathed on His disciples, and said, Receive ye the Holy Spirit," John xx. 22; the reason why the Lord breathed on His disciples, was, because breathing was an external representative sign of divine inspiration; and inspiration is an insertion into the angelic societies. After these elucidations the understanding will be enabled to comprehend the words of the angel Gabriel concerning the conception of the Lord: "The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee: wherefore that Holy thing that shall be born of thee shall be called the Son of God," Luke i. 35; again, "The angel of the Lord said to Joseph in a dream, Fear not to take unto thee Mary thy bride, for that which is conceived in her is of the Holy Spirit; and Joseph knew her not till she brought forth her first-born Son," Matt. i. 20, 25; the Holy Spirit mentioned in these passages is the Divine Truth proceeding from Jehovah the Father, and this proceeding is the power of the highest which then overshadowed the mother Mary, which coincides therefore with what is said in John, "the Word was with God, and the Word was God, and the Word was made flesh," i. 1, 14; that by the Word Divine Truth is there signified, may be seen in the Faith of the New Church, n. 3. *T. C. R.* 139, 140.

The Lord operates of Himself from the Father, and not *vice versâ*. By operating is here meant the same thing as by sending the Holy Spirit, since the operations of reformation, regeneration, renovation, vivification, sanctification, justification from evils, and the remission of sins, which are at this day ascribed to the Holy Spirit, as a God by Himself, are the operations of the Lord. That these operations are of the Lord from the Father, and not *vice versâ*, shall be first confirmed by the Word, and afterwards illustrated by rational considerations. First by the Word, from the following passages: "When the Comforter is come, *whom I will send unto you from the Father*, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me," John xv. 26; "If I go not away, the Comforter will not come unto you; but if I go away, *I will send Him unto you*," John xvi. 7; "The Comforter, the Spirit of Truth, shall not speak of Himself, but *shall receive of Mine*, and shall shew it unto you; all things that the Father hath *are Mine*; therefore said I, that He shall take of *Mine*, and shall shew it unto you," John xvi. 13—15; "The Holy Spirit was not yet, because Jesus was not

yet glorified," John vii. 39; "Jesus breathed on His disciples, and said unto them, Receive ye the Holy Spirit," John xx. 22; "Whatsoever ye shall ask in My name, *I will do it*, that the Father may be glorified in the Son; if ye shall ask anything in My name, *I will do it*," John xiv. 13, 14. From these passages it plainly appears, that the Lord sends the Holy Spirit, that is, that it is He who effects those operations, which are at this day ascribed to the Holy Spirit as a God by Himself; for it is declared, that He would send the Holy Spirit from the Father; that the Holy Spirit was not yet, because Jesus was not yet glorified; that after His glorification He breathed on His disciples, and said, "Receive ye the Holy Spirit;" and further, "whatsoever" says He, "ye shall ask in My name, I will do it; for the Comforter shall take of *Mine*, and shall shew it unto you." That the Comforter is the same with the Holy Spirit, may be seen in John xiv. 26. That God the Father does not operate those virtues of Himself by the Son, but that the Son operates them of Himself from the Father, is evident from the following passages: "No one hath seen God at any time, the Only-Begotten Son, who is in the bosom of the Father, He hath manifested Him," John i. 18; and in another place, "Ye have neither heard the voice of the Father at any time, nor seen His shape," John v. 37. Hence then it follows, that God the Father operates in the Son, and upon the Son, but not by or through the Son, and that the Lord operates of Himself from the Father, for He says, "All things that the Father hath are mine," John xvi. 15; "That the Father hath given all things into the hand of the Son," John iii. 35; also, "That as the Father hath Life in Himself, so hath He given to the Son to have Life in Himself," John v. 26; and further, "The words that I speak are Spirit and Life," John vi. 63. The reason why the Lord says that the Spirit of Truth proceeds from the Father, John xv. 26, is, because it proceeds from God the Father *into the Son*, and out of the Son from the Father; wherefore also He says, "In that day ye shall know that I am in the Father, and the Father in Me, and ye in Me, and I in you," John xiv. 11, 20. From these plain declarations of the Lord, it is easy to discover the error which generally prevails throughout the Christian world, that God the Father sends the Holy Spirit to mankind; and also the error of the Greek church, that God the Father immediately sends the Holy Spirit. This truth concerning the Lord's sending the Holy Spirit out of Himself from God the Father, and not *vice versa*, is of heavenly extraction, and the angels call it an

Arcanum, because it was never before discovered to the world.

What is here asserted may also be illustrated and explained by many suggestions of reason; as for instance: It is well known that the apostles, after they had received from the Lord the gift of the Holy Spirit, preached the Gospel through a great part of the world, and that they published it both by their discourses and writings; and this they did of themselves from the Lord; for Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own particular intelligence; the Lord filled them all with His Spirit, but each took a portion according to the quality of his peculiar perception, and exercised it according to the quality of his strength or power. All the angels in the heavens are filled with the Lord, for they are in the Lord, and the Lord in them; but nevertheless every one of them speaks and acts according to the state of his own mind, some in simplicity, some in wisdom, with an infinite variety; and yet every one speaks and acts of himself from the Lord. The case is the same with every minister in the church, whether he be under the influence of the truth, or of the false; each has his own peculiar expression and intelligence, and each speaks from his own mind, that is, from the spirit which he possesses as his own. So in the case of Protestants, whether they be called Evangelical or Reformed: after they are instructed in the tenets of their particular leaders, as Luther, Melancthon, or Calvin, it cannot with propriety be said, that those leaders or their tenets speak of themselves by their disciples, but that those disciples speak of themselves from their leaders and their tenets; for every particular tenet may be explained a thousand different ways, being like a *cornucopia*, from which each person draws forth what favours and is suited to his own peculiar genius, and then explains it according to his peculiar talent. This may be illustrated also by the action of the heart in and upon the lungs, and by the re-action of the lungs of themselves from the heart: these are two distinct actions, which, nevertheless, are reciprocally united; for the lungs respire of themselves from the heart, but the heart does not respire through the lungs; if this were the case the action of both would stop. The case is similar with respect to the action of the heart in and upon the viscera of the whole body: the heart propels the blood in every direction, and the viscera imbibe it by virtue of that propulsion, each its share according to the kind of use which it performs in the body, according to which each also

acts, consequently the action of each is different. The same truth is capable of receiving further illustration from this circumstance relating to the nature and state of man: evil derived from parents, which is therefore called hereditary, acts in and upon every man; so also does good from the Lord; the latter acting from above or from within, the former from beneath or from without: if now evil acted by or through man, he would not be capable of reformation, nor yet a subject of blame; and in like manner, if the Lord thus acted by or through him, he would not be capable of reformation; but since each depends on the free choice of man, he becomes guilty when he acts of himself from evil, and guiltless when he acts of himself from good; and whereas evil is the devil, and good is the Lord, he becomes guilty if he acts from the devil, and guiltless if he acts from the Lord: thus the capacity of reformation is owing to this freedom of choice, with which every man is endowed. The case is the same with the internal and external of man, these are perfectly distinct from each other, and yet reciprocally united; the internal acts in and upon the external, but not by or through it; for in the internal innumerable particulars are involved, from which the external takes only what is suited to its purposes: for in the internal of man, by which is understood his mind, consisting of the will and perceptive faculty, there are such volumes of accumulated ideas, that were they to flow-out through the organs of speech, they might be compared with the violent rushing of wind from a pair of bellows. The internal, by reason of the universals included in it, resembles an ocean, or a flower-bed, or a garden, from whose stores the external selects as much as is sufficient for its use. The Word of the Lord resembles this ocean, flower-bed, or garden, and when it dwells in some degree of fulness in the internal of man, he then speaks and acts of himself from the Word, and not the Word by or through him. It is so likewise with the Lord, who is Himself the Word, that is, the Divine Truth and the Divine Good therein: He acts from Himself, or from the Word, in and upon man, but not by or through him, inasmuch as man acts and speaks freely of himself from the Lord, whilst he acts and speaks from the Word. But this will admit of still more familiar illustration from the mutual intercourse which subsists between the soul and the body, which are two substances distinct from each other, but yet reciprocally united: the soul acts in and upon the body, but not by or through it; for the body acts of itself from the soul: it is plain that the soul does not act by or through the body, inasmuch as

they do not consult and deliberate with each other ; nor does the soul command or request the body to do, or to say, this thing or that ; nor does the body, on the other hand, require or request the soul to give and supply it with its power and assistance ; for all that the one has belongs to the other, and this mutually and reciprocally. Just so is it in respect to the Lord's Divinity and Humanity ; for the Divinity of the Father is the Soul of His Humanity, and the Humanity is His Body, and the Humanity does not inquire of its Divinity what it shall speak or what it shall do ; wherefore the Lord says, "At that day ye shall ask in My name ; and I say *not* unto you that I will pray the Father for you, for the Father Himself loveth you because ye have loved Me," John xvi. 26, 27 ; "at that day," means after His glorification, that is, after His perfect and complete union with the Father. This is an arcanum revealed from the Lord Himself, intended for the use of those who shall become members of His New Church.

T. C. R. 153, 154.

Verse 27. *Ye also shall bear witness.*—See Exposition, chap. i. 7, 8 ; viii. 17, 18.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER XV.

Verse 8. *In this is My Father glorified, that ye bear much fruit, so shall ye become My disciples.*—These words inculcate the edifying lesson, that "the Father is glorified," or the Divine Good manifested, in proportion as mankind abound in love and charity, signified by "bearing much fruit," and are receptive also of heavenly truth, signified by "becoming My disciples," thus in proportion as mankind attain the heavenly marriage of good and truth, so continually pointed at in the Word throughout, as constituting the sum and substance of man's regeneration and salvation.

Verse 11. *These things have I spoken unto you, that My joy might remain in you, and that your joy might be filled.*—From which words it is evident that it is not the divine intention to annihilate *human joys*, but rather to preserve them, by "filling" them with *divine joy*.

Verse 15. *Henceforth I call you not servants, but I have*

called you friends.—It is remarkable that in the original Greek, what is here rendered “I call,” is expressed by the verb *λέγω*, whereas what is rendered “I have called,” is expressed by the verb *εἱρηκα*, from the root *εἱρω*, whence it is evident that the term *εἱρω* is expressive of a more interior idea than the term *λέγω*.

Verse 16. *Ye have not chosen Me, but I have chosen you, and appointed you, that ye may go, and bear fruit, and your fruit remain.*—These words, in their connected sense, are expressive of the whole of man’s regeneration, as being a divine work, yet requiring man’s co-operation. For when the Lord says, “Ye have not chosen Me, but I have chosen you, and appointed you,” He manifestly means to teach, that all the love signified by “choosing,” and all the truth signified by “appointing,” are from Himself alone, and not at all from man. Again, when He says, “That ye may go, and bear fruit, and your fruit remain,” He as manifestly teaches the necessity of *co-operation* on the part of man, since “to go,” signifies to live according to the love of truth communicated from above, whilst “to bear fruit,” has reference to the love and wisdom thereby acquired in the internal man, and “your fruit remain,” has reference to the same love and wisdom manifested and fixed by good works in the external man.

JOHN.

CHAPTER XVI.

CHAPTER XVI.

THE INTERNAL SENSE.

1. THESE things have I spoken unto you, that ye should not be offended.

2. They shall put you out of the synagogues; yea, the hour cometh, that every one that killeth you will think that he offereth worship to God.

3. And these things will they do unto you, because they have not known the Father nor Me.

4. But these things have I spoken unto you, that when the hour cometh, ye may remember them, because I said them unto you; but these things I said not unto you from the beginning, because I was with you.

5. But now I go away to Him that sent Me, and none of you asketh Me, Whither goest Thou away?

6. But because I have spoken these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come to you; but if I de-

THAT through the power of divine Truth there is protection in the time of persecution, when worship shall become merely external, through the extinction of all heavenly good and truth, resulting from the non-acknowledgment of the Divinity of the LORD's Humanity. (Verses 1—3.)

Which things are manifested to the understanding, to the intent that they may affect the will and love, and be thus acknowledged to be of divine prediction, in relation to a future state of the church, when the divine operation was no longer to be external, or by truth, but internal, or by good, of which state they, who are principled in truth, are not yet aware. (Verses 4—6.)

For truth, in its external manifestation, must apparently be taken away, to the intent that it may be received again internally, and by such in-

part, I will send Him unto you.

8. And when He is come, He will reprove the world about sin, and about justice, and about judgment.

9. About sin indeed, because they believe not in Me.

10. About justice, because I go away to My Father, and ye see Me no more.

11. About judgment, because the prince of this world is judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. But when He shall come, the Spirit of Truth, He will lead you into all truth ; for He will not speak of Himself, but whatsoever things He shall hear, [those] He will speak ; and He will announce to you things to come.

14. He will glorify Me, for He shall receive of Mine, and shall announce it to you.

15. All things whatsoever the Father hath, are Mine ; therefore said I that He shall receive of Mine, and shall announce it to you.

16. A little while, and ye shall not see Me ; and again a little while, and ye shall behold Me, because I go away to the Father.

17. Then said [some] of His disciples one to another, What is this that He saith to us, a little while, and ye shall not see Me ; and again, a little while, and ye shall be-

ternal manifestation may remove from man the powers of evil and error, and establish in him the heavenly powers of Good and Truth. (Verses 7,8.)

All which evil and error result from the non-acknowledgment of the LORD's DIVINE HUMANITY, whilst the glorification of this Humanity, together with the subjugation of the powers of darkness, constitute the all of Good and of Truth. (Verses 9—11.)

Therefore a limit is set to the instruction of truth externally, but not to the reception of truth internally, because internal truth is in connection with divine Good and Truth, and thus leads man to depend on the LORD in all states of life. (Verses 12, 13.)

For internal truth is the operation of the LORD's DIVINE HUMANITY, and thus the medium of communication with the divine Truth in its union with the divine Good, and therefore it succeeds the external manifestation of truth. (Verses 14—16.)

This doctrine, however, is with difficulty apprehended by those who receive truth only externally, until they are instructed that the external reception of truth leads man

hold Me, and because I go to the Father ?

18. They said therefore, What is this that He saith, a little while ? We know not what He speaketh.

19. Then Jesus knew that they were desirous to ask Him, and said unto them, Do ye inquire one with another of that I said, a little while, and ye shall not see Me, and again a little while, and ye shall behold Me ?

20. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21. A woman, when she is in travail hath sorrow, because her hour is come ; but when the child is born, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore indeed have sorrow ; but I will see you again, and your heart shall rejoice, and your joy no one taketh from you.

23. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, that whatsoever things ye shall ask the Father in My name, He will give you.

24. Hitherto ye have asked nothing in My name ; ask, and ye shall receive, that your joy may be filled.

25. These things have I spoken unto you in proverbs ; but the hour cometh, when I

into spiritual temptations, and that by those temptations his state is inverted, and he is thus led to receive truth internally, or in its connection with the divine Truth. (Verses 17—20.)

For every state of spiritual temptation is attended with trouble, but when the temptation is past, the trouble is succeeded by joy, through the manifestation and operation of the divine Truth. (Verses 21, 22.)

On which occasion, the guidance of external truth is no longer sought for, but the guidance of internal truth in connection with the LORD'S DIVINE HUMANITY, which alone brings fulness of satisfaction. (Verses 23, 24.)

Therefore the instruction of external truth must precede, and be succeeded by that

will no more speak unto you in proverbs, but will announce to you plainly concerning the Father.

26. In that day ye shall ask in My name; and I say not unto you, that I will pray the Father for you:

27. For the Father Himself loveth you, because ye have loved Me, and have believed that I came forth from God.

28. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father.

29. His disciples say unto Him, Lo, now speakest thou plainly, and sayest no proverb.

30. Now we know that Thou knowest all things, and needest not that any one should ask Thee. In this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe?

32. Behold, the hour cometh, and is now come, that ye shall be scattered every one to his own, and shall leave Me alone; and I am not alone, because the Father is with Me.

33. These things have I spoken unto you, that in Me ye might have peace: in the world ye shall have tribulation: but take courage, I have overcome the world.

which is internal, in which case the Lord in His DIVINE HUMANITY will be exalted as the supreme object of worship, who from mercy intercedes for all, and conjoins Himself to all, who from love acknowledge Him in that Humanity as the manifested JEHOVAH. (Verses 25—27.)

For the Divine principle itself assumed the Human, and became a Man, and afterwards united the human essence to the divine, thus convincing, by the light of internal truth, all who are willing to be convinced, that the Human Essence of the Lord is Divine. (Verses 28—30.)

Nevertheless the loves of self and of the world will operate to obscure this truth even with the well disposed, and therefore all such are instructed, that the acknowledgment of this truth leads to conjunction of life with the LORD, and that therefore whatsoever of temptation may arise from the above evil loves, they ought the more to confide in the LORD, who hath subdued all infernal evils and falses. (Verses 31—33.)

EXPOSITION.

CHAPTER XVI.

Verse 1. *Not be offended.*—See Exposition, chap. vi. 61; xii. 32.

Verse 2. *The hour cometh, that every one that killeth you will think that he offereth worship to God.*—In this passage by “killing,” is signified to deprive of spiritual life, that is, of faith and charity, for by the disciples are signified all things of truth and good, of faith and charity. That the disciples to whom the Lord spake are not here meant, is evident from this consideration, that the subject treated of is concerning the consummation of the age, when the Lord was to come in the “clouds of heaven,” concerning which consummation the disciples were inquiring (Matt. xxiv. 9), and by which is meant the last time of the church, at which time the disciples would not be alive. *A. C.* 8902.

The Lord says these words to the disciples, but by the disciples are meant all those who worship the Lord, and live according to the truths of His Word; these, the wicked in the world of spirits are continually desirous to kill, but whereas they cannot do this as to the body, they are continually desirous to do it as to the soul; and when they cannot do this, they burn with such hatred against them, that nothing is more delightful to them than to do them mischief. That to “kill” in the Word signifies to destroy souls, which is spiritually to kill, is evident from many passages there, as from the following, Isaiah xiv. 19—21; xxvi. 21; Jer. xxv. 33; Lam. ii. 21; Ezek. ix. 1, 6; John xvi. 2; Rev. xviii. 24. *A. R.* 325. See also Exposition, chap. xv. 18—25.

The above words were spoken to the disciples, and by the disciples in the representative spiritual sense are meant all the truths and goods of the church; hence it is evident what is meant in that sense by “killing” them, viz. that they shall then destroy the goods and truths of the church. *A. E.* 315.

Verse 3. *They have not known, &c.*—See Exposition, chap. xiv. 7.

Verses 5, 7. *But now I go away, &c.*—To go to the Father, in this passage, denotes to unite the Human Essence to the

Divine Essence. *A. C.* 3736. See also Exposition, chap. vi. 62; *A. E.* 852, and *A. R.* 962.

Him that sent Me.—See Exposition, chap. iii. 34; v. 25, 30, 38.

The Comforter, &c.—That the Lord was Divine Truth when in the world, is evident from the Lord's words; for He says, that He would send *another* Comforter, (that is, in place of Himself) or the *Spirit of Truth*; and of Himself He says, that they know Him, because He remaineth with you, and is amongst you; and likewise, “I say the truth to you, if I go not away, the Comforter will not come to you; but if I go away, I will send Him to you.” *A. C.* 9199. See also *A. E.* 228. See also Exposition, chap. xv. 26.

Verses 8—11. *And when He is come, He will reprove the world about sin, and about justice, and about judgment, &c.*—“Sin” in this passage denotes all infidelity; to reprove “about justice” is about every thing which is contrary to good, when yet the Lord united the Human principle to the Divine, that He might save the world, which is meant by “I go to the Father, and ye shall see Me no more;” “about judgment,” means about every thing that is contrary to truth, when yet evils are cast down into their hells, that they can no longer do mischief, which is meant by “the prince of the world being judged.” In general, to reprove about sin, justice, and judgment, denotes about all infidelity contrary to what is good and true, thus about there being no charity and faith, for by justice and judgment, in ancient times, in respect to the Lord, was meant all mercy and grace, and in respect to man all charity and faith. *A. C.* 2235.

Verse 11. *The prince, &c.*—By the world, the prince of the world, Satan and the devil, is signified hell. *T. C. R.* 116. See also Exposition, chap. xii. 23, 27.

Verses 13, 14. *Whatsoever things He shall hear, &c.*, denotes whatsoever things He shall receive from the Lord. *A. C.* 9311.

The Divine Spiritual principle, which proceeds from the Lord, is called in the Word the *Spirit of Truth*, and is holy truth, and is not of any spirit, but is of the Lord, by a spirit sent from the Lord, as may be manifest from the words of the Lord Himself in John, “When He shall come, the *Spirit of Truth*, He shall lead you into all truth, for He will not speak from Himself: but whatsoever things He shall hear, He will speak, He will also announce to you things to come. He will glorify Me, because He shall receive of Mine, and shall announce it to you.” *A. C.* 3969.

The truth, which *immediately* proceeds from the Divine [Being] cannot be heard by any one, not even by any angel; for to the intent that what is divine may be heard, it must first become human, and it becomes human when it passes through the heavens, and when it has passed through the heavens it is presented in a human form, and becomes speech, which speech is uttered by spirits, who, *when they are in that state*, are called the *Holy Spirit*, and this Spirit is said to proceed from the Lord, because the holy principle of the spirit, or the holy truth which that Spirit then speaks, proceeds from the Lord. From these considerations it may be manifest that the truth which proceeds immediately from the Divine [Being,] cannot be presented to any one as discourse or speech, except by the Holy Spirit. *A. C.* 6982.

That when the Lord was glorified, the Divine Truth proceeds from Him, He Himself teaches in John, “The Comforter, the Spirit of Truth, whom I shall send unto you, shall not speak from Himself, *He shall glorify Me*, because He shall receive from Mine, and shall announce it to you.” *A. C.* 10,053.

That the Holy Spirit is the same with the Lord, and that it is the Truth Itself, from which man has illustration, is evident from these words, “Jesus said, When the Spirit of Truth shall come, He shall lead you into all truth; He shall not speak from Himself, but whatsoever things He shall hear, He shall speak; He shall glorify Me, because He shall receive of Mine, and shall announce it to you;” from which words it is evident that the Truth Itself, which proceeds from the Lord, is called the Holy Spirit, which truth, as being in light, enlightens. *D. L. W.* 149. See also *A. R.* 819.

Verse 14. *He will glorify Me.*—See Exposition, chap. xii. 7, 23, 27, 28, 32; xiii. 31, 32; xv. 4, 8; xvii. 1, 5, 6.

Verse 15. *All things whatsoever the Father hath are Mine.*—That the Lord so often attributes to the Father what is His, has been explained above; for Jehovah was in Him, consequently in singular the things appertaining to Him; this may be illustrated by, though not compared with, what is similar in respect to man; for the soul of man is in him, and because it is in him, it is in things most singular appertaining to him, viz. in the most singular things of his thought, and in the most singular things of his action; whatsoever has not his soul in it, is not his; the soul of the Lord was Life Itself, or *Esse* Itself, which is Jehovah, for He was conceived of Jehovah, thus it was in the most singular things appertaining to Him; and since Life Itself, or *Esse* Itself, which is Jeho-

vah, was His, as the soul is man's, so what is Jehovah's was His, according to His words, "All things which the Father hath are Mine." *A. C.* 2025.

Inasmuch as the Father and He were one, therefore also He says, "All things which the Father hath are Mine," and that therefore the Comforter, who is the Holy Spirit, was to receive from the Lord what He should speak, *John xvi. 13—15. A. E.* 852.

Verse 16, 17. *I go to the Father.*—See Exposition, verse 28; and chap. vi. 62.

Verse 20. *Ye shall weep.*—See Exposition, chap. xi. 35; xx. 11.

The world.—See Exposition, verses 11, 33.

Verses 21, 22. *In travail, &c.*—By generations, births, and nativities, in the Word, are understood spiritual generations, births, and nativities, which are effected by truths and by a life according to them. In the passages where to "travail in labour, to bring forth, to beget, and to generate" are mentioned, spiritual travailing, &c., are understood, although they are not explained, inasmuch as the Word in the letter is natural, but in its bosom spiritual. The reason why to *bring forth* signifies to bring forth spiritually is, because the man who is regenerating is also in like manner as it were conceived, carried in the womb of his mother, born, and afterwards educated. To *bring forth* signifies to make truths fruitful by *doing* them, whence comes reformation. Inasmuch as by "travailing" in labour is signified to *receive* the truths of the Word by hearing or reading, and by *bringing forth* is signified to make fruitful and produce them in act, which is to live according to them and so be reformed, therefore when these are effected with straitness and difficulty, on account of the falses and evils which rule in the church and which hinder and pervert truths and goods, it is then said that they are seized with grief as a woman in labour; and this is the case in the end of the church. *A. E.* 721. See also Exposition, chap. i. 12—14; iii. 3—5.

Verse 23. *Verily, verily, I say unto you, that whatsoever things ye shall ask the Father in My name, He will give you.*—In the Word we frequently read that the Lord answers when they call upon Him and cry; also that He gives when men ask; nevertheless the Lord gives them to ask and what they shall ask, wherefore the Lord knows it before, but still He wills that man should first ask, to the intent that he should ask as from himself, and thus what he asks may be appropriated to him. *A. R.* 376.

Since the union of the Lord's Divinity and Humanity is like the union of soul and body, and no one can come to the soul of man, but to the man himself, therefore the Lord says, that "they should come to Him, and should ask the Father in His name, and that He would give to them," John xvi. 23, 24. *A. E.* 852. See also Exposition, chap. xiv. 13.

Verse 26. *In that day ye shall ask in My name, &c.*—See Exposition, chap. xiv. 13; xv. 26, at the end.

Verse 27. *The Father Himself loveth you.*—See Exposition, chap. iii, 16; xi. 1, 3, 5.

Verse 28. *I come forth from the Father, &c.*—In order to illustrate what is meant by "coming forth," or *proceeding*, the following examples may serve. It is said of truth that it comes forth or proceeds from good, when truth is the form of good, or when truth is good in a form which the understanding can apprehend; it may also be said of the understanding, that it comes forth or proceeds from the will, when the understanding is the will formed, or when it is will in a form apprehensible to the internal sight. In like manner it may be said of thought which is of the understanding, that it comes forth or proceeds, when it becomes speech, and of will when it becomes action; thought clothes itself with another form when it becomes speech, but still it is thought which so comes forth or proceeds, for the words and sounds, which are put on, are nothing but adjects, which cause thought to be accommodately apperceived; in like manner will becomes another form, when it becomes action, but still it is will which is presented in form; for the gestures and motions, which are put on, are nothing but adjects, which cause the will to appear and affect accommodately. It may also be said concerning the external man, that he comes forth or proceeds from the internal, yea, substantially, because the external man is nothing else than the internal, so formed that he may act agreeably in the world in which he is: from these considerations it may be manifest, what is meant by coming forth or proceeding, in the spiritual sense, viz. that when it is predicated of the Lord, it denotes the Divine [Being or principle] formed as a Man, thus accommodated to the perception of those who believe; yet both are one. *A. C.* 5337. See also Exposition, chap. vi. 62; viii. 42.

The Lord taught that He was no longer Jehovah under the form of an angel, but that He was Jehovah-Man, by these words, "I come forth from the Father, and am come into the world; again I leave the world, and go to the Father." *A. C.* 9315. See also Exposition, chap. iii. 34.

That the Divine Good of the Divine Love, which is the Father, was united to Divine Truth, which is the Son, reciprocally in the Lord, and that hence His Human [principle] itself is Divine Good, is signified by “coming forth from the Father, and coming into the world, and going to the Father.” *A. C.* 10,067.

Verse 30. *Thou knowest all things.*—Omnipotence is predicated of Infinite Good, or what is the same thing of the Divine Love, thus of the Divine Will; but Omnipotence is predicated of Infinite Truth, or what is the same thing, of the Divine Intelligence. *A. C.* 3934.

The Lord’s perception was immediately from Jehovah. The perception of the angels is scarcely anything in respect to the perception which the Lord enjoyed; the Lord’s perception, as being Divine, was a perception of all things which are in the heavens, and in consequence thereof was a perception of all things which are in the earth, for such is the order, connexion, and influx subsisting between the things in the heavens and those in the earth, that whosoever is in the perception of the former is also in the perception of the latter. *A. C.* 1919. See also Exposition, chap. xviii. 4.

Verse 31. *Do ye now believe?*—See Exposition, i. 12—14; iii. 36; iv. 39, 41; xx. 29, 31.

Verse 33. *Jesus said, These things have I spoken unto you, that in Me ye may have peace, &c.*—By peace is here meant internal delight arising from conjunction with the Lord, whence comes heaven and eternal joy; peace is here opposed to tribulation; because by tribulation is signified infestation from evils and falses, which infestation attend those who are in divine peace, so long as they live in the world, since the flesh, which they then carry about them, covets those things which are of the world, whence comes tribulation; wherefore the Lord says, “In Me ye may have peace, in the world ye shall have tribulation;” and whereas the Lord as to His Human [principle] acquired to Himself power over the hells, thus over the evils and falses which arise thence into the flesh with every one and infest him, therefore He says, “Take courage, I have overcome the world.” *A. E.* 365.

By “tribulation” is manifestly meant temptation. *A. C.* 1846.

I have overcome the world.—It is to be noted, that the Last Judgment was effected upon those who have lived from the time of the Lord to this day, but not upon those who lived before. For on this earth a Last Judgment had twice before taken place, one which is described in the Word by the flood,

the other accomplished by the Lord Himself, when He was in the world, which is also meant by these words of the Lord, “I have overcome the world.” *L. J.* 46. See also *Exposition*, chap. xii. 31.

By the Lord “overcoming the world,” is meant, that He subdued all the hells; for “the world” in this passage signifies all evils and falses which are from hell, as likewise in John, viii. 23; xii. 31; xiv. 17, 19, 30; xv. 18, 19; xvi. 8, 11; xvii. 9, 14, 16. *A. E.* 359.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER XVI.

VERSE 2. *The hour cometh that any one that killeth you will think that he offereth worship to God.*—What is here rendered “offereth worship to God,” is expressed in the common version of the New Testament by *doeth God service*, but the words in the original are *λατρείαν προσφέρειν τῷ Θεῷ*, which literally means “to offer worship to God,” thus inculcating the awful lesson, that in the latter days the worship of God will become merely external, through the extinction of all true faith and charity.

Verse 4. *But these things have I spoken unto you, that when the hour cometh, ye may remember them, because I said them unto you.*—In the common version of the New Testament, these words are thus rendered, “But these things have I told you, that when the time cometh, ye may remember that I told you of them;” in which rendering no distinction is made between *speaking* and *saying*, both terms being expressed by the verb, *told*; neither is the idea given that *the things spoken* were to be remembered, but only that *the speaker* was to be remembered; whereas in the original, distinct mention is made of *speaking* and *saying*, and it is also expressly said, that *the things spoken* were to be remembered, as well as the *divine speaker*.

Verse 16. *A little while and ye shall not see Me; and again, a little while and ye shall behold Me.*—A distinction is here made, which has not been attended to in the common version of the New Testament, between *seeing* and *beholding*, the former term being expressed in the original by *θεωρεῖτε*, and

the latter by $\psi\epsilon\sigma\theta\acute{\epsilon}$, thus instructing us, not only that there are different degrees of intellectual sight, or vision, but that the sight expressed by the term $\psi\epsilon\sigma\theta\acute{\epsilon}$, as relating to the Lord in His state of glorification, is more interior than what is expressed by the term $\theta\epsilon\omega\pi\epsilon\tau\acute{\epsilon}$, which latter sight has relation to the Lord in His state of humiliation.

Verse 21. *A woman, when she is in travail, hath sorrow, because her hour is come, but when the child is born, she remembereth no more her anguish.*—A distinction is here made between *sorrow* and *anguish*, which are expressed in the original by the terms $\lambda\beta\pi\eta$ and $\theta\lambda\psi\sigma$, the former term having relation to the pain experienced in the moment of suffering, and the latter to the recollection of it when it is past.

Verse 27. *The Father Himself loveth you, because ye have loved Me.*—The original term expressive of love, in both these cases, is $\phi\imath\lambda\omega$, which relates rather to *friendship* than to *love*, thus denoting the affection grounded in the intelligence of truth, more than in the love of good.

JOHN.

CHAPTER XVII.

CHAPTER XVII.

THE INTERNAL SENSE.

1. THESE things spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come ; glorify Thy Son, that Thy Son also may glorify Thee.

2. As thou hast given Him power over all flesh, that [as to] every thing which thou hast given Him, He might give to them eternal life.

3. But this is eternal life, that they might know Thee the only true God, and whom thou hast sent, Jesus Christ.

4. I have glorified Thee on the earth ; I have finished the work that Thou hast given Me to do.

5. And now, O Father, glorify Me with Thyself, with the glory which I had with Thee before the world was.

6. I have manifested Thy name unto the men whom Thou hast given Me out of the world ; Thine they were, and Thou hast given them to

THAT the LORD, perceiving from His divine Truth, that His Humanity was in a state capable of being fully united to His Divinity, is led from His Divine Love to desire that union. (Verse 1.)

That thus He might be the God of heaven and earth, and communicate His divine Love and Wisdom to all who were prepared to receive. (Verse 2.)

Which divine Love and Wisdom consist in the heartfelt acknowledgment, that in the LORD, GOD is MAN, and MAN GOD, in One Divine Person, and that by and through the MANHOOD, or HUMANITY, the eternal GODHEAD, or DIVINITY, is made known in the church, and the great work of man's redemption completed. (Verses 3, 4.)

Which work required that the DIVINITY and HUMANITY should be made eternally one, as the divine Love and divine Wisdom are eternally one, and that thus mankind should become acquainted with the nature of that worship which the divinity requires, and

Me ; and they have kept Thy Word.

7. Now they have known that all things whatsoever Thou hast given Me are of Thee.

8. Because the sayings which Thou hast given Me, I have given them ; and they have received, and have known truly that I came forth from Thee, and they have believed that Thou didst send Me.

9. I pray for them ; I pray not for the world, but for them whom Thou hast given Me, because they are Thine.

10. And all Mine are Thine, and Thine are Mine ; and I am glorified in them.

11. And I am no longer in the world, but they are in the world, and I come to Thee. Holy Father, keep them in Thy name whom Thou hast given Me, that they may be one as We.

12. When I was with them in the world, I kept them in Thy name ; those whom Thou hast given Me I have guarded, and none of them hath perished but the son of perdition, that the Scripture might be fulfilled.

should transfer all worship from the invisible DIVINITY to the visible DIVINE HUMANITY, living according to His precepts. (Verses 5, 6.)

And acknowledging that in the DIVINE HUMANITY are contained all things of the DIVINITY, and that through and by the DIVINE HUMANITY is communicated Divine Love and Divine Wisdom to such as can receive it, who are thus taught that the HUMANITY is from the DIVINITY, and that a right faith consists in so believing. (Verses 7, 8.)

Because through the LORD's DIVINE HUMANITY they have continual access to the divine Good, which otherwise they could not have, and thus are convinced that the union of the DIVINITY and HUMANITY is reciprocal, and that the DIVINE HUMANITY, through that union, is all in all in heaven and in the church. (Verses 9, 10.)

Imparting the good of heavenly love and life to all who desire it, that they also may have reciprocal conjunction with the HUMANITY, as the humanity has reciprocal union with the DIVINITY, and may thus be preserved from evils and falses, according to prediction. (Verses 11, 12.)

13. But now I come to Thee, and these things I speak in the world, that they might have My joy fulfilled in them.

14. I have given to them Thy Word, and the world hath hated them, because they are not of the world, as I am not of the world.

15. I pray not that Thou wouldest take them out of the world, but that Thou wouldest keep them from the evil.

16. They are not of the world, as I am not of the world.

17. Sanctify them in Thy truth; Thy Word is truth.

18. As Thou hast sent Me into the world, I also have sent them into the world.

19. And for their sakes I sanctify Myself, that they also may be sanctified in the truth.

20. But I pray not for these alone, but also for them that believe in Me by [or through] their word.

21. That they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.

22. And I have given to them the glory, which Thou hast given to Me, that they may be one, even as We are one.

23. I in them, and Thou in Me, that they may be per-

And through the eternal truth may attain conjunction with heavenly good, and thus be admitted into spiritual temptations which are permitted for final purification and deliverance from evil, in like manner as the LORD by temptation-combats made His Humanity divine. (Verses 13—16.)

For the eternal truth, or the Word, is the only medium of man's purification, and therefore all who receive the truth, pass through a similar process of purification and trial with the LORD Himself, and as He thereby glorified or made divine His Humanity, in like manner they become spiritual, and are regenerated. (Verses 17—19.)

For the Divine Love is willing to draw all to itself, and therefore the end of the LORD's glorification of His Humanity was, that He might gift mankind with intelligence and wisdom, and thus lead them to conjunction of life and love with Himself in every process of their purification and regeneration. (Verses 20—23.)

fected into one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

24. Father, I will that they also, whom Thou hast given Me, may be with Me where I am, that they may see My glory which Thou hast given Me, because Thou lovedst Me before the foundation of the world.

25. O just Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me.

26. And I have made known to them Thy name, and will make known, that the love with which Thou hast loved Me, may be in them, and I in them.

And that thus they might live perpetually in the light of the divine presence, and be made sensible of the divine love, and by the acknowledgment of the reciprocal union of the DIVINITY and HUMANITY, might no longer remain in evil and error, but attain unto eternal conjunction with the Lord, in love and in truth. (Verses 24—26.)

EXPOSITION.

CHAPTER XII.

VERSE 1. *Lifted up His eyes.*—See Exposition, chap. iv. 35—37.

Father, glorify Thy Son, &c.—That the Human of the Lord was glorified, is manifest from those things which are said of His glorification by the evangelists, as where it is written, “Jesus said, Father, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee.” *D. Lord 35.* See also Exposition, verses 4, 5; chap. xii. 23, 27; xiii. 31, 32; xv. 8, and *A. C. 10,053.*

Verse 2. *As Thou hast given Him power over all flesh.*—That by “giving” is here denoted what is from the *proprium*, may be manifest from the signification of giving, when it is

predicated of the Lord ; for the Lord is Divine Good and likewise Divine Truth, and the former is what is called Father, and the latter what is called Son ; and whereas Divine Good is His, consequently His *proprium*, it follows that *giving*, when it is predicated of the Lord, denotes what is from His *proprium* ; hence it is evident what is signified in the internal sense by what the Lord so often said “That the Father gave to Him,” viz. that He gave to Himself, as in John, “Father, glorify Thy Son, that Thy Son also may glorify Thee *as Thou hast given to Him* power over all flesh, that [as to] all which Thou hast given to Him, He may give to them eternal life.”

A. C. 3705.

That the Lord rules the universe, is manifest from these words, “As Thou hast given Him power over all flesh,” from which it is manifest that the Lord from Divine Good by Divine Truth rules all and singular things in the universe.

A. C. 3704.

That the kingdom in the heavens and in the earth was given to the Lord, is evident from the Word throughout, and from this particular passage, “Thou hast given Him power over all flesh, that [as to] every thing which Thou hast given Him, He may give eternal life.” A. C. 1607.

Power, when predicated of the Lord, denotes salvation, and the reason is, because all divine power regards salvation as its end ; for man by the divine power is reformed, and next is introduced into heaven, and is there withheld from what is evil and false, and held in what is good and true, which cannot be effected but by the Lord alone. The Lord also has power over all things, because He is the only God, but the salvation of the human race is the principal of power, because for the sake of *it* the heavens and the worlds were created, and salvation is the reception of the divine Proceeding. That power, when predicated of the Lord, principally regards salvation, is evident from this passage, “As Thou hast given Him power over all flesh, that [as to], every thing that Thou hast given Him, He may give to them eternal life.” A. E. 293.

Verse 3. *This is Life eternal.*—See Exposition, chap. x. 10 ; xi. 25 ; xiv. 6, 20, 21.

That they might know Thee, &c.—See Exposition, chap. xiv. 7.

And Jesus Christ.—See Exposition, chap. i. 41 ; xiv. 13.

Verses 4, 5. *I have glorified Thee on the earth ; I have finished the work, &c.*—It is believed that the Lord had merit and justice because He fulfilled all things of the *law*, and because by the passion of the cross He saved the human race.

But these things are not meant by the Lord's justice and merit ; but by His merit and justice is meant that He fought alone with all the hells and subdued them, and thereby reduced into order all things in the hells, and on the same occasion all things in the heavens. For there are attendant upon every man spirits from hell, and also angels from heaven, since man without them cannot live at all ; therefore unless the hells had been subdued by the Lord, and the heavens reduced into order, it would have been impossible for any man to have been saved. This effect could not be wrought but by His Human [principle], namely, by combats with them by His Human [principle] ; and whereas the Lord did this from His own proper power, thus alone, therefore the Lord alone has merit and justice ; and therefore it is He alone who still conquers the hells with man ; for he who once conquers them conquers them to eternity ; wherefore man has nothing at all of merit and justice. But the merit and justice of the Lord is imputed to him when he acknowledges that nothing of it is from himself, but all from the Lord. Hence it is that the Lord alone regenerates man ; for to regenerate man is to drive away the hells from him, consequently the evils and falses which are from the hells, and in their place to implant heaven, that is, the goods of love and the truths of faith, for these constitute *heaven*. The Lord, also, by continual combats with the hells, glorified His Humanity, that is, made it divine ; for as man is regenerated by combats, which are temptations, so the Lord by combats, which are temptations, was glorified, hence the glorification of the Lord's Humanity, from His own proper power, is also merit and justice, for by it man is saved, inasmuch as by it all the hells are subdued to eternity by the Lord.

That the subjugation of the hells, the ordination of the heavens by the Lord, the glorification of His Humanity, and the salvation thence derived to the man who receives the Lord in love and faith, are the justice and merit which belong to the Lord alone, may be manifest from *Isaiah* lxiii. 1—8 ; lix. 16, 17 ; xlvi. 13 ; lxi. 10 ; *Psalm* lxxi. 15—24, &c. But they who do not know that spirits from the hells are attendant on man whence he derives evils and falses, and also that angels from heaven are attendant upon him, and that hence he derives goodness and truths, and that thus the life of man on one part is joined to the hells, and on the other to the heavens, that is *by* the heavens to the Lord, cannot apprehend this thing. The good of merit is the good of the Lord's Love, for from *Divine Love* in the world He fought and con-

quered ; from *Divine Power* thence acquired in the Humanity He afterwards alone fights and conquers to eternity for heaven and the church, thus for the universal human race, and thereby saves them. *A. C.* 9715.

Verse 5. *And now, O Father, glorify Me with Thyself, with the glory which I had with Thee before the world was.*—The Lord passed through two states when He lived in the world, viz. a state of humiliation, and a state of glorification ; His state of humiliation was when in the Humanity which He derived hereditarily from the mother ; His state of glorification when in the Divine [principle,] which He had from Jehovah, His Father : the former state, viz. the Humanity from the mother, the Lord entirely put off, and put on a Divine Humanity, when He passed out of the world, and returned to the Divine [principle] Itself, in which He was from eternity, John xvii. 5, together with the Humanity made Divine, from both which proceeds the Holy [principle] which fills the universal heaven ; thus from the Divine [principle] Itself, and from the Divine Human by the Holy Proceeding, He rules the universe. *A. C.* 2288.

Jehovah Himself in the human form, or what is the same thing, in the form of an angel, was the Lord. His Divine Human [principle] appeared at that time [before He assumed Humanity in the world] as an angel, concerning which the Lord Himself speaks in John, “O Father, glorify Me with Thyself, with the glory which I had with Thee before the world was.” It pleased the Lord to be born a man that He might *actually* put on the Humanity, and might make this Divine to save the human race. Know therefore that the Lord is Jehovah Himself, or the Father in a human form. *A. C.* 9315.

It is said “with Thyself ;” and “with Thyself” denotes *in* Thyself, wherefore also it is said, *And God was the Word* ; and in another place, that *the Lord is in the Father, and the Father in Him*, also that *He and the Father are ONE.* *D. Lord*, 1.

Verse 6. *I have manifested Thy name.*—He who does not know that “name” denotes the quality and state of the thing treated of, may believe that where name is mentioned, it is only a name which is understood, and thus that where the Lord speaks of His name, it is only a name, when yet it denotes the quality of worship, viz. the all of faith and charity by which He is to be worshiped. From these considerations it is evident that the Lord, as to the Divine Humanity, is the name of Jehovah, or all His quality ; hence from the Divine

Humanity is all divine worship, and it is what is to be worshiped, for thus the Divine [principle] Itself is worshiped, to to which no thought otherwise reaches, and if no thought, neither is there conjunction. *A. C.* 6674. See also Exposition, verse 26, and chap. xii. 28; xiv. 13.

Out of the world.—See Exposition, chap. xv. 19; xvi. 11, 33.

Verse 8. *And have known truly that I came forth from Thee.*

—See Exposition, chap. iii. 34; viii. 42; xvi. 28.

Have believed.—See Exposition, chap. iv. 39, 41; xx. 29, 31.

Verses 9, 11, 15, 17. *I pray for them, &c.*—The Lord's intercession for the human race, was during His abode in the world, and indeed during His state of humiliation, for in that state He spake with Jehovah as with another; but in the state of glorification, when the Human Essence became united to the Divine, and was also made Jehovah, He does not thus intercede, but shews mercy, and from His DIVINE administers help, and effects salvation; essential mercy itself is intercession, for such is its essence. *A. C.* 2250.

Mediation and intercession is of the Divine Truth, because this proximately is attendant on the Divine Good, which is the Lord Himself; the reason why the Divine Truth is proximately attendant on the Divine Good, which is the Lord, is, because it immediately proceeds from Him. They who believe, from the sense of the letter of the Word, that there are three divine Persons who constitute the Divine [Being], and are together called one God, derive no other idea concerning mediation and intercession, than that the Lord sits at the right hand of His Father, and discourses with Him as man with man, and brings the supplications of men to the Father, and entreats that for His sake, because He endured the cross for the human race, He would pardon them and be merciful. Such is the idea concerning intercession and mediation, which the simple derive from the sense of the letter of the Word. But it is to be noted that the sense of the letter is according to the apprehension of simple men, that they may be introduced into interior truths themselves; for the simple cannot form any other idea concerning the heavenly kingdom, than as concerning an earthly kingdom; nor any other idea concerning the Father, than as concerning a king on earth, nor any other idea of the Lord than that of the son of a king who is the heir of the kingdom. That the simple have such an idea is very manifest from the idea of the Lord's apostles themselves concerning His kingdom; for at first they believed, like the rest of the Jews, that the Lord, as being the Messiah, would be the greatest King on the earth, and would raise

them to a height of glory above all nations and people. But when they heard from the Lord Himself that His kingdom was not on earth but in heaven, neither then could they think any other than that His kingdom in heaven was to be altogether as a kingdom on earth; wherefore also James and John asked, that in His kingdom one might sit on the right hand, and the other on the left; and the rest of the apostles, who also were willing to become great in that kingdom, had indignation, and disputed among themselves which of them should be the greatest there. And whereas such an idea was inherent in them, and could not [then] be extirpated, the Lord also said to them that they should sit on twelve thrones to judge the twelve tribes of Israel. On this occasion they did not know what the Lord meant by "twelve thrones," and by "twelve tribes," and by "judgment." From these considerations it may now be manifest what the idea is, and whence it is, concerning the Lord's mediation and intercession with the Father. But he who knows the interior things of the Word has an altogether different idea concerning the Lord's mediation and intercession; namely, that He does not intercede as a son with a father,—a king on the earth,—but as the Lord of the universe with Himself, and as God from Himself, for the Father and He are not *two* but *one*, as He Himself teaches in John, xiv. 8—11. The reason why He is called mediator and intercessor is, because by the Son is meant Divine Truth, and by the Father Divine Good, and mediation is effected by Divine Truth, for by it is given access to the Divine Good. For the Divine Good cannot be acceded to, because it is as the fire of the sun; but Divine Truth [can be acceded to] because it is as light thence derived, which gives passage and access to man's sight, which is grounded in faith, hence it may be manifest what is to be understood by mediation and intercession. It may be expedient further to say, from what ground it is that the Lord Himself, who is the Divine Good Itself, and the Sun Itself of heaven, is called a mediator and intercessor with the Father. The Lord when He was in the world, before he was fully glorified, was Divine Truth, wherefore at that time there was mediation, and He interceded with the Father—that is, with the Divine Good Itself, John, xiv. 16, 17; xvii. 9, 15, 17. But after that He was glorified as to the Humanity, then He is called mediator and intercessor from *this ground*, because no one can think of the DIVINE HIMSELF unless he forms to himself the idea of a DIVINE MAN, still less can any one be conjoined by love to the DIVINE ITSELF except by such an idea; if any one, without the

idea of a Divine Man, thinks of the Divine [Being] Himself, he thinks indeterminately, and an indeterminate idea is *no idea*; as he conceives an idea of the Divine [Being] from the visible universe without an end, or with an end in what is obscure, which idea conjoins itself with the idea of the worshipers of nature, it also falls into nature and thereby becomes *no idea*; hence it is evident that there would not be any conjunction with the Divine [Being] by faith nor by love; all conjunction requires an *object*, and the conjunction effected is according to the quality of the object; hence it is that the Lord as to the *Divine Humanity* is called a *mediator* and *intercessor*, but mediates and intercedes with Himself. That the DIVINE ITSELF cannot be apprehended by any idea, is manifest from the Lord's words in John i. 18; v. 37. Nevertheless (what is remarkable), all who think from themselves, or from the flesh, concerning God, think of Him indeterminately—that is, without any determinate idea; whereas they who think of God not from themselves, nor from the flesh, but from the spirit, think of Him determinately—that is, present to themselves an idea of the Divine [Being] under a human appearance; so the angels of heaven think of the Divine [Being], and so the wise ancients thought, to whom also, when the DIVINE ITSELF appeared, it appeared as a Divine Man, for the DIVINE passing through the heavens is a Divine Man, the reason is because heaven is the Grand Man. From these considerations it is evident what is the quality of the intelligent ones of the world, and what is the quality of the intelligent ones of heaven—namely, that the intelligent ones of the world remove from themselves the idea of a Human [principle], hence it is that between their minds and the DIVINE [Being] there is no mediation, in consequence whereof they have thick darkness; whereas the intelligent ones of heaven have an idea of the DIVINE *in the HUMAN*, thus the Lord is to them mediation, and hence their minds have light.

A. C. 8705. See also Exposition, chap. xiv. 16, 17.

Verse 10. *And all Mine are Thine, and Thine are Mine.*—What can these words mean, but that the Divinity of the Father belongs to the Humanity of the Son, and the Humanity of the Son to the Divinity of the Father, consequently that in Christ God is Man, and Man God, and thus that they are one, as soul and body are one? Every man may also say the like concerning his own soul and body—viz. “All mine are thine, and thine are mine;” thou art in me, and I in thee; he that seeth me seeth thee; we are one both with regard to person, and with regard to life; the reason is, because

the soul is in the whole, and in every part of man, for the life of the soul is the life of the body, and there is a mutual connection between them. Hence it is plain that the Divinity of the Father is the soul of the Son, and that the Humanity of the Son is the body of the Father. We speak of the Divinity of the Father, but we mean thereby the Father Himself, since He and His Divinity are the same thing, the Divinity being one and individual. *T. C. R.* 112.

And I am glorified in them.—See Exposition, verses 1, 4, 5; and chap. iii. 14, 15; xiii. 31, 32; xv. 4, 8.

Verse 13. *And now come I to Thee.*—See Exposition, chap. vi. 62.

My joy in themselves.—See Exposition, chap. xiii. 17, 34, 35; xvi. 33.

Verse 14. *The world hath hated them.*—See Exposition, chap. iii. 20, 21; xii. 28; xiv. 16, 17.

Verse 16. *They are not of the world, as I am not of the world.*—The reason why a comparison is made of the men of the church with the Lord Himself is, because the life of the Lord in the world was an example according to which the men of the church ought to live; hence it is that the Lord made a comparison with Himself in the above words. *A. E.* 254. See also Exposition, chap. xv. 19; xvi. 11, 33.

Verse 17. *Sanctify them in Thy truth.*—The conjunction of the Lord with man is by His Divine Truth, and this in man is of the Lord, thus is the Lord, and not at all of man, thus is not man. This man feels indeed as his own, nevertheless it is not his, for it is not united to him, but *adjoined*; it is otherwise with the Divinity of the Father. This is not adjoined, but *united* to the Humanity of the Lord, as the soul to its body. He who understands these things may understand the following words of the Lord, “Sanctify them in Thy truth; Thy Word is truth; for their sakes I sanctify Myself, that they also may be sanctified in the truth; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; I in them, and Thou in Me,” John xvii. 17, 19, 21, 23. *A. R.* 222.

Verses 18, 21, 25. *As Thou hast sent Me.*—See Exposition, chap. iii. 34; xii. 44; xiv. 18; xvi. 28.

Verse 19. *And for their sakes I sanctify Myself, that they also may be sanctified in the truth.*—From these words it is manifest that the Lord alone is holy, and that that alone is holy which proceeds from the Lord, thus that which man receives from the Lord. To sanctify Himself is to make Himself divine by virtue of His own proper power; hence they

are said to be “sanctified in the truth,” who receive the Divine Truth proceeding from Him in faith and life. *A. C.* 9229.

That the assumption of the Humanity, and its union with the Divinity, which was in the Lord from nativity, and is called the Father, had for an end conjunction with men, is evident from these words, “For their sakes I sanctify Myself, that they also may be sanctified in the truth, that they may be one as We are one, I in Them, and Thou in Me,” John xvii. 19, 21, 22, 26; from which words it is manifest that conjunction is effected with the Divine Humanity of the Lord, and that it is reciprocal, and that thus, and no otherwise, there is conjunction with the Divinity which is called the Father. *A. R.* 883.

Verse 20. *I pray not for these alone, &c.*—The case with the church is this, that it by turns undergoes new states; for as man is confirmed in the truth of faith and the good of charity, he is thus introduced into other states; the former state in this case serves as a plane for a following state, and so continually; thus man, who is the church, or who is regenerating, is perpetually led towards things interior, thus interiorly into heaven; the reason is, because the Lord from love, which is infinite because divine, is willing to draw man even to Himself, and thus to bless him with all glory and happiness, as is manifest from the Lord’s words in John xvii. 20—26; that these words are the words of Divine Love towards all who receive them is very evident. *A. C.* 6645. See also *Exposition*, chap. iii. 16; xii. 31, 32.

When the Lord speaks of His union with the Father, He instantly and connectedly speaks of His conjunction with the human race, because this was the cause of union, as is manifest in John xvii. 21, 22, 26; from which passages it is evident that the Lord, in the union of Himself with His Father, had respect to the conjunction of Himself with the human race, and that this was at His heart, because it was His love, for all conjunction is effected by love, love being essential conjunction. *A. C.* 2034.

Verces 21—23. *That they all may be one, &c.*—The reason why the Lord spoke of the conjunction of Himself with men, as of the conjunction of Himself with the Father—that is, of His Humanity with the Divinity which was in Him, is, because the Lord is not conjoined with the *proprium* of man, but with His own in man; the Lord removes the *proprium* of man, and gives him of His own, and dwells in it. *A. E.* 254. See also *A. C.* 9338.

Love to the Lord makes man one with the Lord—that is, a likeness; charity also, or love towards the neighbour, makes man one with the Lord, but an image; an image is not a likeness, but it is for a likeness. This *one*, resulting from love, is thus described by the Lord Himself in John, “I pray that they all may be *one*, as Thou, Father, art in Me, and I in Thee, *that they also may be one in Us*. I have given them the glory which Thou hast given Me, that they may be *one*, as We are *one*, *I in them*, and Thou in Me.” This one is that mystical union, which some have thought of, and which is effected solely by love. *A. C. 1013.*

Verses 22, 24. *Father, I will that they also may be with Me where I am, that they may see My glory, &c.*—That light is the Lord as to Divine Truth, and likewise the glory which is of light, is evident from the words of the Lord Himself, “They loved the glory of men more than the *glory of God*; *I am come a light into the world*, that every one who believeth in Me may not abide in darkness,” John xii. 43, 46; and again, “In the beginning was the Word, and the Word was with God, and God was the Word. *This was the true light which illuminateth every man that cometh into the world*. And the Word was made flesh, and dwelt amongst us, *and we saw His glory, the glory as of the Only begotten of the Father*,” John i. 1, 9, 14: the Word is Divine Truth and likewise Light: and glory is all that appears of the Lord in that Light. These passages are adduced from the Word, because in them glory and light are named together, and they are adduced to the end that it may be known, that light is Divine Truth from the Lord, thus the Lord Himself as to Divine Truth, and that glory is all that is of light, consequently all that is from the Divine Truth, which makes intelligence and wisdom with the angels, and with men who receive the Lord in faith and love. The like is signified by glory in these words, “I will that they may be with Me where I am, *that they may see My glory.*” *A. C. 10,574.* See also Exposition, chap. xi. 40; xii. 41; xv. 8.

Before the foundation of the world.—By the foundation of the world [in the spiritual sense] is not here meant the creation of the world, but the establishment of the church, as in Matt. xxv. 34; Luke xi. 50; Apoc. xvii. 18. *A. R. 589.* See also Exposition, chap. xviii. 20.

Verse 26. *And I have made known to them Thy name, &c.*—That the name of Jehovah denotes to know what is His quality, viz. that it is all the good of love and all the truth of faith, is very manifest from these words of the Lord, “O just

Father, I have known Thee, and these also have known that Thou hast sent Me, for I have made known to them Thy name, and will make known, that the love with which Thou hast loved Me, may be in them.” *A. C. 2009.*

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER XVII.

VERSE 12. *When I was with them in the world, I kept them in Thy name; those whom Thou hast given Me I have guarded.*

—In the common version of the New Testament, no distinction is made in this passage between what is here rendered “kept” and “guarded,” but both terms are expressed by the verb “kept,” when yet in the original two distinct terms are used, viz. *ετήρεσν* and *ἐφύλαξα*, the *former* denoting the protection resulting from the reception of the Divine Good, and the *latter* the protection resulting from the reception of Divine Truth, and its conjunction with the Divine Good.

Verse 26. *That the love with which Thou hast loved Me may be in them, and I in them.*—The reader will not fail to discover in these words another instance of that heavenly marriage of the *good* and the *true*, which is so repeatedly pointed out in the Holy Word. For when the Lord prays, “that the love, with which the Father hath loved Him,” may be *in* His disciples or church, it is manifest that He adverts to their reception of the Divine *Good*, or *Love*, and when He prays further, that He Himself may be *in* them, it is equally manifest that He adverts to their reception of the Divine *Truth* in union with that good, which He Himself was become at that time. From the above words too the reader will be enabled to collect an additional and strong proof, if any be yet wanting, of the Divinity of the Lord’s Humanity, thus of its Oneness with the Eternal Father, for if this was not the case, why, or to what end, should the Lord pray that He might be *in* His disciples, or *in* the church, and in what possible manner could His prayer be granted?

J O H N.

CHAPTER XVIII.

CHAPTER XVIII.

THE INTERNAL SENSE.

1 JESUS having said these things, went forth with His disciples beyond the torrent of cedars, where was a garden, into which He entered and His disciples.

2. But Judas also, who betrayed Him, knew the place, because Jesus oft-times assembled there with His disciples.

3. Judas then, having received a band [of soldiers] and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4. Jesus therefore, knowing all things that were coming upon Him, went forth, and said unto them, Whom seek ye?

5. They answed Him, Jesus of Nazareth. Jesus saith unto them, I am. And Judas also, who betrayed Him, stood with them.

6. When therefore He had said unto them, I am, they went away backward, and fell to the ground.

THAT the LORD, as to His Humanity, having put off His first rational principle, enters into a state of His divine intelligence, from which He communicates with those who are principled in good and truth. (Verse 1.)

Which state is known also to those who are in the knowledge of truth, but in evils of life, and who therefore seek to destroy it by all kinds of false persuasions both internal and external. (Verses 2, 3.)

Yet they are checked for a time by inquisition in their own minds concerning their designs, and by the consequent notice that the LORD's HUMANITY was DIVINE. (Verses 4—6.)

7. Again, therefore He asked them, Whom seek ye? But they said, Jesus of Nazareth.

8. Jesus answered I told you that I am ; if then ye seek Me, let these go away.

9. That the Word which He said might be fulfilled, Of them which Thou gavest Me, have I lost none.

10. Then Simon Peter, having a sword, drew it, and smote the servant of the high priest, and cut off his right ear ; and the servant's name was Malchus.

11. Then said Jesus unto Peter, Put up thy sword into the sheath ; the cup which the Father hath given Me, shall I not drink it ?

12. Then the band, and the captain, and the officers of the Jews took Jesus, and bound Him.

13. And led Him away to Annas first ; for he was father-in-law of Caiaphas, who was the high priest that same year.

14. Now it was Caiaphas who gave counsel to the Jews, that it was expedient that one man should die for the people.

15. But Simon Peter followed Jesus, and [so did] another disciple ; but that disciple was known to the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the gate without ; then went out the other disciple, who was

Which inquisition is again repeated together with the same notice. (Verse 7, and former part of 8.)

On which occasion intercession is made from the divine love in favour of those who are principled in good and truth. (Latter part of 8th verse, and verse 9.)

Yet they who are principled in the faith of the church, seek protection in truth, rejecting obedience, until they are instructed, that the **LORD** as to His Humanity, was to suffer temptations, and thus to enter into His glory. (Verses 10, 11.)

Accordingly the **LORD** suffers His Humanity to be delivered up and treated by the perverted church, as they had before treated His Word. (Verses 12—14.)

But they who are principled in faith alone, cannot enter into this process, and therefore deny the divinity of the **LORD**'s Humanity, being influenced only by external loves. (Verses 15—18.)

known to the high priest, and spake unto her who kept the door, and brought in Peter.

17. Then saith the damsel that kept the door, unto Peter, Art not thou also of this man's disciples? He saith, I am not.

18. But the servants and the offices stood, having made a fire of coals, because it was cold, and they warmed themselves; and Peter was standing with them, and warming himself,

19. The high priest then asked Jesus concerning His disciples, and concerning His doctrine.

20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I spoken nothing.

21. Why askest thou Me? Ask them that heard, what I have spoken to them; behold, they know what I have said.

22. And when He had said these things, one of the officers standing near, gave Jesus a blow with a rod, saying, Answerest Thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil, but if well, why smitest thou Me?

24. Then Annas sent Him bound to Caiaphas, the high priest.

25. But Simon Peter was standing and warming himself: then they said unto him,

That inquisition is made in the perverted church respecting the **LORD's Humanity**, and answer is given, that nothing can be known concerning it, but through obedience to its precepts. (Verses 19—21.)

This answer, however, only excites greater outrage against that Humanity, when yet it ought to have appeased all violence. (Verses 22—24.)

That in the end of the church there will remain no longer any faith, but a plenary

art not thou also [one] of His disciples? He denied, and said, I am not.

26. One of the servants of the high priest, being a kinsman of him whose ear Peter had cut off, saith, Did not I see thee in the garden with Him?

27. Then Peter denied again, and immediately the cock crew.

28. Then they led Jesus from Caiaphas unto the governor's hall; but it was morning: and they themselves entered not into the governor's hall, lest they should be defiled, but that they might eat the passover.

29. Then Pilate went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, If He were not a malefactor, we would not have delivered Him up to thee.

31. Then Pilate saith unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any one to death.

32. That the saying of Jesus might be fulfilled, which He said, signifying by what death He was about to die.

33. Then Pilate entered again into the governor's hall, and called Jesus, and said unto Him, Art Thou the King of the Jews?

34. Jesus answered him, Sayest thou this thing of thy-

denial of the Lord. (Verses 25—27.)

Therefore in the end of the church all Truth Divine is separated from those who are of the church, notwithstanding their external sanctity, and imparted to those who are in the falses of ignorance, and who yet are inquisitive about Truth, and especially about its rejection by those who are of the church, in consequence of separating it from its good. (Verses 28—30.)

But they who are in the falses of ignorance, cannot account for this separation, until they are instructed, that it is forbidden in the Word, and that nevertheless it had taken place amongst those of the perverted church who are in possession of the Word. (Verses 31, 32.)

They are therefore inquisitive about Truth Divine, but are admonished to explore in themselves the motive which leads them to such inquisition, so as to discover whether it be from the love of truth,

self, or did others tell thee of Me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me; what hast Thou done?

36. Jesus answered, My kingdom is not of this world; if My kingdom was of this world, then would My servants strive that I should not be delivered to the Jews; but now is My kingdom not from hence.

37. Pilate therefore saith unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king: For this was I born, and for this I came into the world, that I might bear witness unto the truth. Every one that is of the truth heareth My voice.

or from other motives. (Verses 33, 34.)

They are further inquisitive about the work of redemption, and are instructed that it is a divine work, for the purpose of imparting to man, not natural and temporal dominion, but that which is spiritual and eternal. (Verses 35, 36.)

They are again inquisitive about the divinity of the LORD's Humanity, and are further instructed that they have internal evidence in themselves of its divinity, because the sole reason why the Humanity was conceived, and came into the world was, that it might be made divine Truth, and thus divine Good, which doctrine is received by all who are principled in good. (Verse 37.)

Lastly, they are inquisitive about Divine Truth, and by such inquisition they are led to discover, and to make confession, that the LORD had integrity, and that thus His Humanity was DIVINE Good, and therefore no violence ought to be done to it. (Verses 38, 39.)

Nevertheless, the perverted church reject the Divine Truth, and cleave to the infernal false. (Verse 40.)

38. Pilate said unto Him, What is truth? And saying this, he again went out unto the Jews, and saith unto them, I find no fault in Him.

39. But ye have a custom, that I should release to you one at the passover; will ye then that I release unto you the King of the Jews?

40. Then they all again cried out, saying, Not this [Man,] but Barabbas; now Barabbas was a robber.

EXPOSITION.

CHAPTER XVIII.

VERSE 1. Jesus.—See Exposition, chap. xii. 28 ; xiv. 13.

Disciples.—See Exposition, chap. xiii. 16 ; xiv. 2 ; xvi. 2 ; xx. 15—21.

Where was a garden.—Garden, in the Word, signifies wisdom and intelligence, because trees signify the men of the church, and their fruits goods of the life. By the garden of Eden nothing else is signified, for the wisdom of Adam is described by it. The same is understood by the “garden of God” in Ezek. xxviii. 4, 13 ; Is. li. 3. The man of the church is also like a garden as to intelligence, when he is in the good of love from the Lord, because the spiritual heat which vivifies him is love, and spiritual light is intelligence thence derived.

A. R. 90.

Spiritual procreations are multiplied as trees fructify from seeds, whence come gardens, which are called *paradises* in the spiritual meaning, but *groves* and *orchards* in the natural, and *shady forests* in the sensual. *A. E. 724.*

Verse 2, 3. Judas.—See Exposition, chap. vi. 70, 71 ; xix. 1, &c.

Verse 3. Band of soldiers.—See Exposition, chap. xix. 23, 24, 34.

Verse 4. Jesus, therefore, knowing all things that were coming upon Him.—The Lord, who had a perception of all things which were done, knew clearly the nature and quality of those things that existed with Him, as when any thing of evil occupied the affections of the external man, or any thing of the false his knowledges ; and as it was impossible that He should not know the nature, and quality, and origin of such things, so was it also impossible that He should not know what evil spirits excited them, and how they excited them, with many other circumstances. *A. C. 1701.*

The Lord, during His abode in the world, thought from the principle of Truth intellectual, because that was His Divine [Truth] conjoined with Good, or the Divine-Spiritual principle conjoined with the Divine-Celestial ; in this the Lord was distinguished from every other man. To think from a

Divine Principle as from Himself, is a prerogative not belonging to man, nor communicable to man, but exists solely in Him who was conceived by Jehovah. *A. C.* 1904. See also Exposition, chap. ii. 24, 25; xvi. 30.

Verses 5, 6. *Jesus saith unto them, I AM.*—See Exposition, chap. viii. 58.

Verse 10. *Simon Peter.*—See Exposition, chap. i. 42; xiii. 38; xxi. 15—21.

Having a sword.—A sword is frequently mentioned in the Word, and by it is signified, in the internal sense, nothing else but truth fighting against falses and destroying them; and also, in an opposite sense, the false principle fighting against truth. *A. R.* 52.

Cut off his right ear.—See Exposition, chap. xxi. 6.

Verse 11. *The cup which My Father hath given Me, shall I not drink it?*—Whereas by “cup,” as by wine, are signified in the opposite sense the falses productive of evils, also falses derived from evils, hence likewise by “cup” is signified temptation, inasmuch as this is effected when the false fights against truth, and thence evil against good; the “cup” is spoken of instead of temptation, and concerning it, in Luke, “Jesus prayed, saying, If Thou wilt that this *cup* may pass from Me, nevertheless not My will, but Thine be done,” xxii. 42; in like manner the “cup” here denotes temptation, where it is written, “Jesus said to Peter, Put up thy sword into its sheath, *the cup which My Father hath given Me, shall I not drink it.*” *A. C.* 5120.

Verse 18. *It was cold.*—*Cold* signifies *no love*, or *no charity* and *faith*. *A. C.* 934.

Cold denotes not to be in spiritual love, but in infernal love; the reason is, because *heat* signifies heavenly love. Love to the Lord, and love towards our neighbour or charity, are heavenly loves and constitute heaven; the love of self and the love of the world are infernal loves, and constitute hell. *A. E.* 231.

Verse 20. *I spake openly to the world.*—By the “world,” in the most extensive sense, is meant the *whole* world; but in a sense not the most extensive, by the world is meant the same as by the *globe* and the *earth*, consequently the *church* is meant; by the globe is signified the church, and the same by the earth. That the world also is the people of the church appears in John xii. 19; xviii. 20. *A. R.* 589.

Verse 25. *He denied.*—See Exposition, chap. viii. 24; xii. 48; xiii. 38; xiv. 11: xv. 18—25.

Verse 26. *In the garden.*—See Exposition, verse 1.

Verse 27. *The cock crew.*—See Exposition, chap. xiii. 38.

Verse 28. *It was morning.*—See Exposition, chap. xii. 24; xx. 1.

The passover.—See Exposition, chap. i. 29; ii. 23; v. 1; xii. 31.

Verse 33. *Art Thou the King?*—There are two things which are predicated of the Lord—namely, that He is a *King*, and that he is a *Priest*; King, or what pertains to royalty, signifies *holy truth*; priest, or what pertains to the priesthood, signifies *holy good*; the former is the Divine-Spiritual Principle, the latter is the Divine-Celestial. The Lord as a King governs all things, yea every particular in the universe, by virtue of Divine Truth, and as a Priest by virtue of Divine Good. Divine Truth is the very essential order of His universal kingdom, all the laws whereof are true, or are eternal truths. Divine Good is the very essential *of* order, all things appertaining to which are of mercy; each is predicated of the Lord. If only Divine Truth was predicable of Him, no flesh could be saved, for truths condemn every one to hell; but Divine Good, which is of mercy, elevates from hell to heaven. This is what was represented by kings and priests in the Jewish church, and what was also represented by Melchizedec as King of Salem, and priest to God Most High. *A. C.* 1728. See also 2015.

Verse 36. *My kingdom.*—By the kingdom of God in the universal sense, is meant the universal heaven; in a sense less universal the true church of the Lord; in a particular sense every one who is of a true faith, or who is regenerated by the *life* of faith, wherefore he likewise is called *heaven*, because heaven is in him; he is also called the kingdom of God, because the kingdom of God is in him. *A. C.* 29. See also Exposition, chap. iii. 3, 5; xii. 26.

My servants.—See Exposition, chap. viii. 34—36; xiii. 16.

Verse 37. *Pilate therefore saith unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king: For this was I born, and for this I came into the world, that I might bear witness unto the truth.*—From these words it is evident that the Messiah, the Anointed, and a King, is the same as Divine Truth. *A. C.* 3009. See also *A. E.* 27.

That by *King* in the Word is meant the Lord as to Divine Truth, is evident from the above words of the Lord Himself to Pilate; from Pilate's question, *What is truth?* it is evident that he understood that the Lord called Truth a king, but whereas he was a Gentile, and knew nothing of the Word, he could not be instructed that Divine Truth was from the Lord,

and that He was Divine Truth, therefore after the question, he immediately went out to the Jews, saying, *I find no fault in Him*; and afterwards set over the cross, “This is Jesus, the King of the Jews; and when the chief priests said to him, Write not the King of the Jews, but that He said, I am the King of the Jews, Pilate replied, What I have written I have written.” *A. E.* 31.

Verse 40. *A robber*.—See Exposition, chap. x. 1, 2, 8.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER XVIII.

VERSE 1. *Jesus saying these things, went forth with His disciples beyond the torrent of cedars.*—In the common version of the Greek Testament, what is here rendered *the torrent of cedars*, is called *the brook Kedron*, but in the original Greek the words are $\tau\delta\ \chi\mu\delta\alpha\pp\tau\omega\ \kappa\epsilon\delta\omega\nu$, which is literally *the torrent of cedars*, being doubtless so expressed on account of the internal sense.

Verse 21. *Ask them that heard what I have spoken to them; behold, they know what I have said.*—In the common version of the New Testament, no distinction is made between *speaking* and *saying* in this passage, both terms being rendered by the word *say*; whereas in the original Greek, the terms are distinguished, because *to speak*, in the internal sense, has more respect to truth, whilst *to say* has more respect to good. See note at verse 49 of chapter xii.

JOHN.

CHAPTER XIX.

CHAPTER XIX.

THE INTERNAL SENSE.

1. THEN Pilate therefore took Jesus and scourged [Him.]

THAT they who are in the falses of ignorance, treat the Word with contumely, being misled by those who are in knowledges. (Verse 1.)

2. And the soldiers having platted a crown of thorns, put [it] on His head, and they put on Him a purple robe,

And even they who fought in favour of truths, falsified and adulterated those truths. (Verses 2, 3.)

3. And said, Hail, King of the Jews; and they gave Him blows with a rod.

4. Then Pilate went forth again, and said unto them, Behold, I bring Him forth to you, that ye may know that I find in Him no fault.

5. Then came Jesus forth bearing the crown of thorns, and the purple robe; and saith unto them, Behold the Man!

6. When therefore the chief priests and officers saw Him, they cried out, saying, Crucify [Him,] crucify [Him.] Pilate saith unto them, Take ye Him and crucify [Him,] for I find no fault in Him.

7. The Jews answered him, We have a law, and according to our law He ought to die,

Still they who are in the falses of ignorance, are disposed to acknowledge the LORD's integrity, who at that time represented the divine Word as to its quality in the Jewish church, where it was suffocated by the falses of concupiscences. (Verses 4, 5.)

Therefore, notwithstanding His rejection by the perverted church, they still maintain His innocence, and are led into further inquiry concerning His divinity, which is denied in the perverted church. (Verses 6—9.)

because he made Himself the Son of God.

8. When Pilate therefore heard that saying, he was the more afraid.

9. And entered again into the governor's hall, and saith to Jesus, Whence art Thou? But Jesus gave him no answer.

10. Then saith Pilate unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?

11. Jesus answered, Thou wouldest have no power against Me, unless it were given thee from above; therefore he that delivered Me unto thee hath the greater sin.

12. From this Pilate sought to release Him: but the Jews cried out, saying, If thou release this [Man,] thou art not Cæsar's friend; every one who maketh himself a king, speaketh against Cæsar.

13. Pilate then having heard this saying, brought Jesus forth, and sat down in the tribunal in a place called the Pavement, but in Hebrew, Gabbatha.

14. And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King!

15. But they cried out, Away with [Him,] away with [Him,] crucify Him. Pilate saith unto them, Shall I cru-

But on this subject they receive no instruction, until they are first instructed concerning the laws of divine permission and providence, to which all human power is subjected. (Verses 10, 11.)

By which instruction they are the more confirmed in favour of the LOR D's integrity, and divinity, and notwithstanding what is urged by the perverted church, that temporal dominion is more to be consulted than the dominion of the eternal Truth, they continue steadfast in asserting the dominion of truth, thus of the LOR D'S DIVINE HUMANITY. (Verses 12—14.)

Which spiritual dominion is entirely rejected by the perverted church, so that they acknowledge no dominion but

cify your King? The chief priests answered, We have no king but Cæsar.

16. Then delivered he Him therefore unto them to be crucified; and they took Jesus and lead [Him] away.

17. And He bearing the cross, went forth into a place called [the place] of a skull, which is called in the Hebrew, Golgotha.

18. Where they crucified Him, and two others with Him, on this side and on that side, and Jesus in the midst.

19. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20. This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, in Greek, [and] in Latin.

21. Then said the chief priest of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am the King of the Jews.

22. Pilate answered, what I have written I have written.

23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and the coat; but the coat was without seam wrought from the top throughout.

24. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be; that the

what is temporal, or of the world. (Verse 15.)

And thus they also who are in the falses of ignorance, are led to reject the Lord, who, as to His Humanity, is totally rejected by the perverted church, together with faith and charity. (Verses 16—18.)

Still they insist that the Lord, in His Humanity, is divine Truth, or the Word, thus contumeliously treated, notwithstanding what is urged to the contrary by the perverted church. (Verses 19—22.)

Who, whilst they ought to fight in favour of Truth, dissipate and destroy every Truth of the Word, except the internal spiritual truth, which they are not able to destroy, and this according to prediction. (Verses 23, 24.)

Scripture might be fulfilled, which saith, They parted My garments among them, and for My vesture did they cast lots : these things therefore the soldiers did.

25. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the [wife of] Cleophas, and Mary Magdalene.

26. Jesus then seeing the mother, and the disciple standing by whom He loved, saith unto His mother, Woman, behold Thy son !

27. Then saith He to the disciple, Behold thy mother ! And from that hour the disciple took her to his own.

28. After this Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29. Then there was set a vessel full of vinegar, but they, having filled a sponge with vinegar, and having put it upon hyssop, applied it to his mouth.

30. When Jesus therefore received the vinegar, He said, It is finished, and bowing the head, He delivered up the Spirit.

31. The Jews therefore, lest the body should remain on the cross on the sabbath, since it was the preparation, (for that day of the sabbath was a great day,) besought Pilate that their legs might be broken, and that they might be taken away.

The Lord teaches that charity in effect, or works of charity, constitute the church. (Verses 25—27.)

And from His ardent love of what is Good and True in the church, accepts the falses of ignorance amongst the Gentiles, when purified, as truths. (Verses 28—30.)

That the perverted church are eager to destroy scientific truth, and do destroy the doctrinals of faith and charity, but not those which are in connexion with Divine Truth. (Verses 31—33.)

32. Then came the soldiers, and brake the legs of the first and of the other that was crucified with Him.

33. But having come to Jesus, when they saw Him already dead, they brake not His legs.

34. But one of the soldiers with a spear pierced His side, and immediately there came out blood and water.

35. And he that saw bare witness, and his witness is true, and he knoweth that he saith true, that ye might believe.

36. For these things came to pass, that the Scripture might be fulfilled, a bone of Him shall not be bruised.

37. And again another Scripture saith, They shall look on Him whom they pierced.

38. But after these things Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus, and Pilate gave leave; he came therefore and took the body of Jesus.

39. But there came also Nicodemus, who came to Jesus by night privately, bringing a mixture of myrrh and aloes, a hundred pounds.

40. Then took they the body of Jesus, and wound it in linen clothes with the spices as is the custom with the Jews to bury.

41. But in the place where He was crucified there was a garden, and in the garden a

They destroy also all the spiritual and natural truth of the Word, agreeably to the testimony of those who are principled in the good of love, and who therefore acknowledge the Divine Truth which teaches that scientific truth shall be kept entire, and that nevertheless the perverted church destroyed both the spiritual and natural truth of the Word. (Verses 34—37.)

Nevertheless they, who are principled in the truth of the church, acknowledge the LORD's Humanity, and His divine life in the sensual principle, and thus His glorification even to the ultimates of the body. (Verses 38—40.)

For the LORD's final temptation-combats were under the influence of His Divine Wis-

new sepulchre, in which no one as yet had been laid.

42. There, therefore, by reason of the preparation of the Jews, because the sepulchre was near, they deposited Jesus.

dom and intelligence, and thus aided His ascent to the Divine Good, different from all other men, and therefore He submitted to the process of His glorification, as it had been before representatively prefigured in the Word. (Verses 41, 42.)

EXPOSITION.

CHAPTER XIX.

VERSES 1 to the end. The following extract from the Treatise concerning the Lord, gives a general idea of the spiritual meaning of the Lord's sufferings:—

That the Lord Himself, as being the Grand Prophet, represented the state of the church as to the Word, is evident from the parts of His passion, as that "He was betrayed by Judas; that He was seized and condemned by the chief priests and elders; that they buffeted Him; that they smote His head with a reed; that they set on it a crown of thorns; that they divided His garments and cast lots upon His coat; that they crucified Him; that they gave Him vinegar to drink; that they pierced His side; that He was buried and rose again on the third day." His being "betrayed by Judas" signified by the Jewish nation, who at that time were in possession of the Word, for Judas represented that nation; His being "seized and condemned by the chief priests and elders" signifies that He was so treated by all that church; "their beating Him with rods, spitting in His face, buffetting Him, and smiting His head with a reed," signified that they had done the like with the Word as to its Divine Truths, all which treat of the Lord; their "setting a crown of thorns on His head" signified that they falsified and adulterated those truths; their "dividing His garments and casting lots upon His coat" signified that they dispersed all the truths of the Word, but not its spiritual sense, which sense was signified by the Lord's "coat;" their "crucifying Him" signified that they destroyed and profaned the whole Word; their "giving Him

vinegar to drink" signified that they gave Him things merely falsified and false, wherefore He did not drink it, and then said, *It is finished*; their "piercing His side" signified that they absolutely extinguished every truth of the Word, and all its good; His "burial" signified the rejection of the humanity remaining from the mother; His "resurrection" on the third day signified glorification. Wherefore after that He was "scourged and led out, bearing the crown of thorns, and the purple garment put on Him by the soldiers," He said, "Behold the Man," John xix. 1, 5; this was said, because by "Man" is signified the church, for by the Son of Man is signified the truth of the church, thus the Word. From these considerations it is now evident, that by *bearing iniquities* is meant to represent and effigy in Himself sins against the Divine Truth of the Word. The Lord sustained and suffered such things as the Son of Man, and not as the Son of God, for the Son of Man signifies the Lord as to the Word. *D. Lord*, 16. See also Exposition, chap. viii. 6.

Verses 2, 3. 5. *And the soldiers plating a crown of thorns, put it on His head, &c.*—"Thorns" signify the falses of concupiscences, and the "crown of thorns platted and set on the Lord's head," when He was crucified, and saluted as the King of the Jews, and when He said, "Behold the Man," represented what was the quality of the divine Word at that time in the Jewish church, viz. that it was suffocated by the falses of concupiscences; "the King of the Jews," as He was then saluted by them, signified Divine Truth; the Lord saying on the occasion, "behold the Man," signified Divine Truth, what its quality is at this day in the church; for the Divine Truth proceeding from the Lord in heaven is a Man, hence heaven is the Grand Man, and this from influx and correspondence; hence also the celestial church of the Lord was called "Man;" this church was what the Jews represented; hence it is evident what was signified by the "crown of thorns," also by the salutation, "King of the Jews," what also by "behold the Man;" and likewise what by the inscription on the cross, "Jesus of Nazareth the King of the Jews," viz. that Divine Truth or the Word was in such aspect, and so treated by the Jews, with whom the church was. *A. C. 9144.*

By the Jews "setting a crown of thorns on the Lord's head, and smiting His head," was signified, that they treated with such contumely Divine Truth itself, and Divine Wisdom; for the Word, which is Divine Truth itself, and which contains Divine Wisdom, they falsified and adulterated by tradit-

tions, and by applications to themselves, thus desiring a king who might exalt them above all others in the universe; and whereas the kingdom of the Lord was not terrestrial but celestial, therefore they perverted all things of the Word, which were said of Him, and ridiculed the things which were predicted of Him; this was what was represented by their "setting a crown of thorns on His head, and by smiting His head."

A. E. 577.

Verse 7. *The Son of God*.—See Exposition, chap. iii. 16; vii. 37; xiv. 11, 16, 17; xvi. 28; xvii. 9, 11.

Verse 14. *Passover*.—See Exposition, chap. i. 29; ii. 23; v. 1; xii. 31.

Verse 19, 21. *King of the Jews*.—See Exposition, chap. xviii. 33, 37.

Verses 23, 24. *Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part, and the coat, &c. &c.*—He who reads these words, supposes that they involve no more of arcanum, than that the garments were divided among the soldiers, and that a lot was cast on the coat, when yet singular the things were representative and significative of things divine, viz. that the garments were divided into four parts, also that the coat was not divided, but the lot was cast upon it, especially that the coat was without a seam and wrought from above throughout; for by the "coat" was signified the Divine Truth of the Lord, which, as being single [*unicum*] and derived from Good, was represented by the "coat without seam and wrought from above throughout;" it was likewise represented, that the Lord did not suffer Divine Truth to be separated into parts, as was done with the inferior truths of the church by the Jews. *A. C. 4677.*

Who cannot see, if he thinks from reason in any degree enlightened, that the above words signified things divine, and that otherwise they would not have been noticed by David, where it is written, "They divided My garments amongst them, and upon My coat they cast lots," Psalm xxii. 19: but what the words signify cannot be known without the internal sense, thus not without knowledge thence derived, concerning what is signified by "garments," what by "casting lots upon them" or dividing them, what by a "coat," and its being "without seam or woven throughout," and what by "soldiers;" from the internal sense it is evident that by "garments" are signified truths, and that by the garments of the Lord, Divine Truths; by "casting lots and dividing," to pull asunder and to dissipate them; by a "coat" divine truth spi-

ritual from divine celestial truth, the like as was signified by the coat of Aaron, since Aaron represented the Lord, so likewise by its being “without seam and woven from above throughout;” the “coat being not divided” signified that divine truth spiritual, proximately proceeding from divine truth celestial, could not be dissipated, because that truth is the internal truth of the Word, such as the angels have in heaven; its being said that “soldiers did this,” signifies that it was done by those who fought in favour of truths, thus by the Jews themselves, who were in possession of the Word, who nevertheless were of such a quality that they dissipated it; for they had the Word, and still were not willing to be thence instructed, that the Lord was the Messiah and the Son of God who was to come, nor in any other internal thing of the Word, but only in what is external, which also they made to favour their loves, which were the loves of self and of the world, thus to favour the lusts thence issuing. These things are signified by *the division of the Lord's garments*; for whatsoever the Jews did to the Lord represented the state of Divine Truth and Good at that time amongst them, thus that they treated truths divine in like manner as Himself; for the Lord, when He was in the world, was Divine Truth Itself.

A. C. 9942.

Veres 26, 27. *Jesus seeing His mother and the disciple standing whom He loved, He saith to His mother, Woman, behold thy son, and to the disciple, Behold thy mother, &c.*—By these words is understood, that the Lord did not acknowledge Mary for His mother, but the church, wherefore He calls her “woman, and the mother of the disciple;” the reason why He called her “the mother of this disciple,” or of John, was, because he represented the church as to the good things of charity, which things are the church in effect itself, therefore it is said that “he took her to his own.” C. S. L. 119.

From the above words it is evident that the Lord spoke to His mother, according to what she thought when she saw Him on the cross, nevertheless He does not call Her mother, but “woman,” and that He transfers the name of mother to those who are signified by the disciple, wherefore He said to the disciple, “Behold thy mother.” A. C. 2649. See also Exposition, chap. ii. 4.

That the good of charity makes the church, is also signified by the above words of the Lord to John, “Jesus saw His mother and the disciple whom He loved standing near, and He said to His mother, Woman, behold thy son; and He said to that disciple, Behold thy mother; and from that hour

that disciple took her to himself ;” for by *John* is meant the good of charity, and by *woman* and *mother* the church ; and by all the above words, that the church will be where the good of charity is. *H. D. N. J.* 122. See also *A. E.* 821.

Verses 28—30. *After this Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith I thirst. Then there was set a vessel full of vinegar, &c.*—All and singular the things which are related in the evangelists concerning the Lord’s passion, in the spiritual sense, signify a state of the church at that time in respect to the Lord and to the Word ; for the Lord was the Word because He was Divine Truth, and the Jews, as they treated the Word, or Divine Truth, so they treated the Lord ; their “giving the Lord vinegar mixed with gall,” which is also called “wine mingled with myrrh,” signified what the quality of Divine Truth from the Word was with the Jewish nation, viz. that it was commixed with the false of evil, and thus altogether falsified and adulterated, wherefore He was not willing to drink it ; but their giving Him afterwards “vinegar in a sponge, and encompassing it with hyssop,” signified the false principle, such as it was amongst the well-disposed Gentiles, which was grounded in ignorance of truth, containing in it, what is good and useful, and since this false principle is accepted of the Lord, therefore “He drank it ;” by “the hyssop,” which they placed around it is signified its purification ; the Lord saying, “I thirst,” signifies divine spiritual thirst, which is of Divine Good and Truth in the church, by which is effected the salvation of the human race. *A. E.* 519.

Verse 30. *It is finished.*—See Exposition, chap. xii. 23, 27 ; xvii. 4, 5.

Verse 31. *The Sabbath.*—See Exposition, chap. v. 9, 10, 16, 18 ; vii. 23.

Verse 34. *But one of the soldiers with a spear pierced His side, and immediately there came out blood and water.*—The plenary rejection of Divine Truth which is from the Lord, and which was the Lord, is understood by these words in Matthew, “Pilate washed his hands before the people, saying, I am innocent of the blood of this just one, see ye ; and all the people replied, His blood be on us and on our children,” xxvii. 24, 25 ; on which account this is thus described in John, “One of the soldiers with a spear pierced His side, and immediately there came out blood and water ;” the reason why “water came forth,” is, because by “water” is signified external Truth Divine, such as is the Word in the letter. *A. C.* 9127.

“Piercing,” or they who “pierce,” denote those who altogether deny the Lord, for such kill and pierce Him in themselves; they also are understood by the soldier who pierced His side, John xix. 34. By soldier and soldiers are there understood those who were of the church, and who militated or fought for the Lord, those of the Jewish church in particular are there understood, and in general all of the church who are in falses derived from evil: inasmuch as these were signified by the soldiers, therefore they divided the garments of the Lord, and cast lots upon His vesture, by which is understood, that the Jewish church dispersed Divine Truths, which are in the sense of the letter of the Word, but that they could not do the same to the interior truths, or the truths which are in the internal sense; for garments signify truths in the ultimates; to divide signifies to dissipate and disperse; and the vesture or coat interior truths. *A. E. 38.*

“Blood and water” in the above passage denote Divine Truth, spiritual and natural, thus the Word in the spiritual and natural sense, and “to pierce the Lord’s side” is to destroy both by falses, as was also done by the Jews; for all things of the Lord’s passion represented the state of the Jewish church as to the Word, on which subject see the *Doctrine of the New Jerusalem concerning the Lord*, n. 15—17. The reason why by “piercing” Him is signified to destroy the Word by falses, is, because this is said of Jesus Christ, who is presently called “the Son of Man,” and by “the Son of Man” is meant the Lord as to the Word, wherefore “to pierce the Son of Man” is to pierce the Word. *A. R. 26.*

The above things were done that they might signify the conjunction of the Lord with the human race by the Divine Truth proceeding from the Divine Good of His Love; for “breast” signifies Divine Love; “blood and water” signify the proceeding Divine Truth, “blood” the divine truth which is for the spiritual man, and “water” the divine truth which is for the natural man; for all things, which are related in the Word concerning the Lord’s passion, are also significative; and whereas the above things signify His Love, and the salvation of man by the Divine Truth proceeding from Him, therefore also the evangelist says, “He that saw beareth witness, and his witness is true, and he knoweth that he says what is true, that ye may believe.” *A. E. 329.*

Verse 35. *And he that saw bare witness, &c.*—Inasmuch as by heart is signified the good of love, and this alone is what acknowledges Divine Truth, and the Divine [principle] of the Lord in His Human, and this good is signified by John, there-

fore also John said that he beareth witness to the Word of God and the testimony of Jesus Christ," Rev. i. 2; and in another place, "He that saw bare witness, and his witness is true, and he knoweth that he says what is true, that ye might believe." *A. E.* 10. See also *Exposition*, chap. i. 7, 8; viii. 17, 18.

Verse 36. *A bone of Him shall not be broken.*—This is also said of the Pascal lamb (Exodus xii. 46), and it signified that scientific or doctrinal truth should be *entire*, which appears from the signification of "bone," as denoting the ultimate in which interior things terminate as in their bases, that they may be supported to prevent their being severed asunder. Such an ultimate in spiritual things is the *scientific* principle; for all spiritual truths and goods flow down, according to order, to inferior things and terminate at length in *scientificks*, and there present themselves visibly to man. That not "to break" denotes that it shall be *entire* is evident. The scientific principle is said to be *entire*, when it admits into itself nothing but truths, which are in agreement with their good, for the scientific principle is the common receptacle. Moreover *scientificks* are circumstanced as the bones in man; if they be not *entire*, or in their order, as when they are out of joint or when distorted, the form of the body thence varies, and according to it the actions. Scientific truths are doctrinal. *A. C.* 8005.

Verse 39. *Bringing a mixture of myrrh and aloes.*—By "myrrh" is signified truth most external, which is sensual truth, and its perception; on which account the bodies of the dead were formerly anointed with "myrrh and aloes," by which anointing was signified the preservation of all goods and truths with man, and likewise resurrection; wherefore also such a substance was applied as signified the ultimate principle of life with man, which ultimate principle is called sensual life: that such things were used in anointing the body of the Lord, and that together with them it was *wrapped up in linen*, and that this custom prevailed amongst the Jews, see John xix. 39, 40; but it is to be noted, that those things which were spoken of the Lord Himself in the world, are to be understood in a super-eminent sense, wherefore the things mentioned in the above passage signify His Divine Life in the sensual principle, which is the life proper to the body, and likewise the resurrection of the body. *A. C.* 10,252.

Verse 41. *There was a garden.*—See *Exposition*, chap. xviii. 1.

Verses 41, 42. *A new sepulchre.*—See *Exposition*, chap. xi. 17; xx. 12.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER XIX.

Verse 5. *Then came Jesus forth, bearing the crown of thorns, and the purple robe, and saith unto them, Behold the Man!*—In the common version of the New Testament, these words are supposed to be spoken by *Pilate*, whose name is therefore inserted in italics, as if he was the speaker on the occasion; but in the original Greek no mention is made of Pilate, and the words are manifestly the words of Jesus. See Extract on this verse.

Verse 12. *From this Pilate sought to release Him.*—What is here rendered “from this,” is rendered *from henceforth* in the common version of the New Testament, but the expression in the original Greek is *ἐκ τούτου*, which is literally “from this,” relating probably, not to any period of time, but to what the blessed Jesus had said in the preceding verse.

Verse 23. *But the coat was without seam, wrought from the top throughout.*—What is here rendered “from the top,” is expressed in the original Greek by the words *ἐκ τῶν ἄνωθεν*, which is literally *of things from above*.

JOHN.

CHAPTER XX.

CHAPTER XX.

THE INTERNAL SENSE.

1. THE first day of the week Mary Magdalene cometh early, whilst it was yet dark, to the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

3. Then went forth Peter and the other disciple, and they came to the sepulchre.

4. And they both ran together, and the other disciple did outrun Peter, and came first to the sepulchre.

5. And stooping down, he saw the linen clothes lying, yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lying;

7. And the napkin which was about His head, not lying with the linen clothes, but apart folded into one place.

THAT at the commencement of a new church, they who are in the affection of good, but not yet in the light of truth, are earnest about regeneration through the removal of false and evil principles, and therefore consult with those who are in faith and love, about the Lord's glorification. (Verses 1, 2.)

Thus exciting attention, so that the principle of love is exalted above that of faith. (Verses 3, 4.)

Nevertheless the principle of love cannot enter into the regeneration without the principle of faith, since it is the office of this latter principle to discern and discriminate truths, by distinguishing between those which are exterior and those which are interior, in which case love and faith are united and become one. (Verses 5—8.)

8. Then therefore went in also the other disciple, who came first to the sepulchre, and he saw and believed.

9. For as yet they knew not the Scripture, that He must rise again from the dead.

10. Then the disciples went away again to themselves.

11. But Mary stood at the sepulchre weeping without ; as then she wept, she stooped to the sepulchre.

12. And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

14. And saying these things, she turned behind, and saw Jesus standing, and she knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou ? Whom seekest thou ? She, supposing that it was the gardener, saith unto Him, Lord, if thou hast carried Him hence, tell me where thou hast laid Him, and I will take Him away.

16. Jesus saith unto her, Mary ! She turning, saith unto Him, Rabboni ! which is to say, Master.

17. Jesus saith unto her, Touch Me not, for I have not yet ascended to My Father ;

And are admitted to the knowledge of the glorification of the Lord's Humanity, as it is taught in the Word, with which knowledge they are fully satisfied. (Verses 9, 10.)

But they who are in the affection of good, yet not in the light of truth, remain in an external state, until through humiliation it is given them to discover divine Truth, both in its first and in its ultimate principles, proceeding from the Lord. (Verses 11, 12.)

By which discovery they are led to a state of conversion, and thus to a view of the Lord, first as the giver of spiritual intelligence, and next as the Source of all Divine Truth, and lastly as one with the Divine Good. (Verses 13—17.)

but go to My brethren, and say unto them, I ascend to My Father and your Father, and My God and your God.

18. Mary Magdalene cometh, telling the disciples that she had seen the Lord, and that He had said these things unto her.

19. Then it being evening on the same day, on one of the sabbaths, and the doors being shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

20. And saying this, He shewed them His hands and His side; then the disciples rejoiced, seeing the Lord.

21. Then Jesus said to them again, Peace be unto you, as the Father hath sent Me, even so send I you.

22. And saying this, He breathed on [them,] and saith unto them, Receive ye the Holy Spirit.

23. Whosoever sins ye remit, they are remitted unto them; whosoever [sins] ye retain, they are retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord; but he said unto them, Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put

Which view they impart to those who are principled in truth, so that to them also the Lord is made manifest as the Divine Source of all Good and Truth, and as the giver of those heavenly principles to man. (Verses 18—20.)

And they are required to communicate to others what has been communicated to them, so that through the Divine Truth and Divine Good, proceeding from the Lord, all may be brought to the knowledge of their own natural evils, and be delivered from their power. (Verses 21—23.)

That they who are in sensual truth, are with difficulty persuaded to believe in the Lord's glorification. (Verses 24, 25.)

my hand into His side, I will not believe.

26. And after eight days again His disciples were within, and Thomas with them; Jesus came, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith He to Thomas, Reach hither thy finger, and behold My hands, and reach thy hand and put it into My side: and be not faithless, but believing.

28. And Thomas answered and said unto Him, My Lord and my God.

29. Jesus said unto him, Because thou hast seen Me, Thomas, thou hast believed; blessed are they who have not seen, and have believed.

30. And many other signs truly did Jesus in the presence of His disciples, which are not written in this book.

31. But these are written, that ye may believe that Jesus is the Christ the Son of God, and that believing, ye might have life in His name.

Therefore the **LORD** in His mercy accommodates Himself to their apprehension by the glorification of His body even to its ultimates, so that they confess Him to be the only Source of all Divine Good and Divine Truth. (Verses 26—28.)

Yet they are instructed that faith insinuated by an internal way is more blessed than that which is insinuated by an external way. (Verse 29.)

For all that was said and done by the **LORD**, during His abode here on earth, was for this purpose, that He may be acknowledged by faith and love as the **SUPREME GOD** of heaven and earth, and that through that acknowledgment mankind may attain conjunction of life with Him. (Verses 30, 31.)

EXPOSITION.

CHAPTER XX.

VERSE 1.—*The first day of the week Mary Magdalene cometh early.*—Inasmuch as *morning* in a proper sense signifies the Lord, His coming, and thus the approach of His kingdom, it may be manifest what morning signifies besides, viz. the arising of a new church, for this is the kingdom of the Lord on the earth, and this both in general and in particular, yea even in singular; in *general*, when any church in the globe is raised up anew; in *particular*, when man is regenerating, and is made new, for then the kingdom of the Lord arises in him, and he becomes a church; in *singular*, as often as the good of love and of faith is operative in him, for in this good is the Lord's coming. Hence the resurrection of the Lord was on *the third day in the morning*, Mark xvi. 2, 9; Luke xxiv. 1; John xx. 1; all those things involve, in particular also and singular, that He rises again in the minds of the regenerate daily, yea every moment. *A. C. 2405.*

Whilst it was yet dark.—See Exposition, chap. i. 5; iii. 19; viii. 12; xii. 35, 36.

To the sepulchre.—See Exposition, verse 12, and chap. xi. 17.

Seeth the stone taken away.—By the “stone” which was placed before the sepulchre, and which was rolled away by the angel, is signified the Divine Truth, thus the Word, which was *closed* by the Jews, but opened by the Lord. *A. E. 687.*

Verse 2. *They have taken away the Lord, &c.*—Amongst the secret reasons why they called Jehovah *Lord*, this was one, that had it been said at that time, that the Lord was the Jehovah so often mentioned in the Old Testament, they would not have received it, because they would not have believed. Another reason was, because the Lord was not made Jehovah as to His Humanity, until He altogether united the Divine Essence to the Human, and the Human to the Divine; plenary union was effected after the last temptation, which was that of the cross, wherefore the disciples after the resurrection always called Him Lord, John xx. 2, 13, 15, 18, 20, 25; xxi. 7, 12, 15, 16, 17, 30; and Thomas said, “My Lord,

and my God," John xx. 28. *A. C.* 2921, 4973. See also Exposition, chap. xiii. 13.

Veres 2, 4. *She runneth.*—*They both ran, &c.*—To "run" and "tell," denotes the affection of making known. To "run" denotes ardour. See *A. C.* 3804. *A. E.* 558.

Verse 5. *Saw the linen clothes.*—See Exposition, verse 12, and chap. xiii. 4, 10.

Verse 8. *He saw, and believed.*—See Exposition, chap. iv. 39, 41; vi. 36, 40, 69; xiv. 19.

Verse 11. *Weeping.*—To mourn, has respect to grief on account of night as to what is good in the church, and to weep, as to what is true. *A. C.* 2910. See also Exposition, chap. xi. 35.

Verse 12. *And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.*—It is from representatives in heaven that "linen" signifies truth, for in heaven, they who are in the truth of the natural principle, appear clothed in white, which white appears as from linen; that truth itself of the natural principle is also there represented as a contexture formed of the purer threads of linen. From these considerations it may be manifest what is signified by the angels, who have been seen by men, appearing in linen garments, as in John, xx. 11, 12. *A. C.* 7601.

Inasmuch as by "sepulchre" in the spiritual sense is signified resurrection and likewise regeneration, and eminently by the sepulchre in which the Lord was laid, and since by "angels" in the Word is signified Divine Truth, therefore angels were seen "one sitting at the head, and the other at the feet," and by the "angel at the head" was signified Divine Truth in first principles, and by "the angel at the feet" Divine Truth in ultimate principles, each proceeding from the Lord, and effective of regeneration and resurrection when they are received. *A. E.* 687.

Verse 16. *Master.*—See Exposition, chap. xiii. 13, 16.

Verse 17. *I am not yet ascended to My Father, &c.*—Inasmuch as men rise again after death, therefore the Lord was willing to undergo death, and to rise again the third day, but to the intent that He might put off all the human principle which He had from the mother, and might put on the Divine Human; for all the human principle which the Lord took from the mother, He rejected from Himself by temptations, and at length by death, and by the putting on of the Human from the Divine Itself, which was in Him, He glorified Him-

self, that is, made His Human Divine. Hence it is that by His death, and by burial, in heaven is not understood death and burial, but the purification of His Human and its glorification. That this is the case, the Lord taught by a comparison with "the grain of wheat falling to the earth," that it "must die" in order to bear fruit. Something of the kind is also involved in what the Lord said to Mary Magdalene, "Touch Me not, for I have not yet ascended to My Father," where by "ascending to His Father" is understood the union of His Human with His Divine, the Human principle from the mother being fully rejected. *A. E.* 899.

But go to My brethren, &c.—All in the universe are called "brethren," who fall under the description of neighbour, and this by reason that every one ought to love his neighbour as himself, thus from a principle of love or of good: and whereas the Lord is good itself, and regards all from good, and is the real neighbour in the supreme sense, therefore He likewise calls them "brethren," as in John, "Jesus said to Mary, Go to *My brethren*;" and in Matthew, "The king will say to them, Verily I say unto you, inasmuch as ye have done it to one of the least of these *My brethren*, ye have done it unto Me," xxv. 40. Hence now it is manifest, that *brother* is an expression of love. *A. C.* 2360.

It must be well attended to, that the Lord did not call them "brethren," from the circumstance of His being a man like them, according to the opinion received in the christian world; and hence it follows, that it is not on this account allowable for any man to call the Lord *brother*, for He is God also as to the Human, and God is not a *brother*, but a FATHER. The reason why the Lord is called *brother* in the church on earth, is, because they have conceived no other idea of His Humanity, than as of the humanity of another man, when notwithstanding the Humanity of the Lord is Divine. Inasmuch as kings formerly represented the Lord as to Divine Truth, and as the Divine Truth received by the angels in the spiritual kingdom of the Lord, is the same as Divine Spiritual Good, and as spiritual Good is the Good of charity, therefore also the kings appointed over the Sons of Israel called their subjects "brethren," although it was not lawful, on the other hand, for the subjects to call their king *brother*, and much less is it lawful thus to call the Lord, who is King of kings and Lord of lords. That all those are called "brethren" by the Lord, who acknowledge Him, and are in the good of charity from Him, follows from this consideration, that the Lord is the Father of all and the Teacher of all, and

from Him as a Father is all the good of charity, and from Him as a Teacher all the truth of that good. *A. E.* 746.

Verse 19. *It being evening.*—“Evening,” in the Word, signifies the state which precedes the last state of the church when it comes to its close, which last state is called “night;” and it also signifies the first of a newly rising church which is called “morning;” in each sense it denotes what is obscure. *A. C.* 3056.

One of the sabbaths.—See Exposition, chap. v. 9, 10, 16, 18; vii. 23.

And the door being shut, where the disciples were assembled for fear of the Jews, came Jesus, &c.—That the Lord was conceived by Jehovah the Father, and thus was God by conception, is a thing known in the church; and likewise that He rose again with His whole body, for He left nothing in the sepulchre, and although He was a man as to flesh and bones, still He entered through the doors when shut, and after that He had manifested Himself, He became invisible, John xx. 19, 26. It is otherwise with every man, for man rises again only as to his spirit, and not as to his body. Hence now it is evident, that even the Humanity in the Lord is Divine. *A. C.* 10,825.

Since the Humanity of the Lord was glorified, that is, was made Divine, therefore He arose after death on the third day with His whole body; which never happens to any man, for he only rises as to his spirit and not as to his body. That mankind might be assured, and that no doubt might be entertained that the Lord arose with His whole body, He not only declared it by the angels who were in the sepulchre, but He also shewed Himself in His human body to His disciples; and when they imagined that they saw a spirit, He said to them, “Behold My hands and My feet that it is I Myself: handle Me and see; for a spirit hath not flesh and bones as ye see Me have. And when He had thus spoken He shewed them His hands and His feet,” Luke xxiv. 39, 40; John xx. 20; and farther, “He said to Thomas, Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side: and be not faithless but believing: then Thomas answered and said unto Him, My Lord, and My God,” John xx. 27, 28; and still farther, to evince that He was not a spirit but a Man, He said to the disciples, “Have ye here any meat? And they gave Him a piece of broiled fish, and of a honey-comb: and He took it and did eat before them,” Luke xxiv. 41—43. As however His body was now no longer a material, but a divine substantial body, “He came

in amongst the disciples whilst the doors were shut," John xx. 19, 26; and after He had been seen "He vanished out of their sight," Luke xxiv. 31. Being thus wholly divine, He was taken up, and sat on the right hand of God: for we read in Luke, "And it came to pass while Jesus blessed the disciples, He was parted from them, and carried up into heaven," xxiv. 51; and in Mark, "After He had spoken unto them, He was received up into heaven, and sat on the right hand of God," xvi. 19. To "sit on the right hand of God" means, to possess Divine Omnipotence. *D. Lord*, 35. See also Exposition, chap. i. 14; iii. 14, 15.

Verses 19, 26. *Peace be unto you*.—In the supreme sense "peace" signifies the Lord; in the representative sense His kingdom, and good from the Lord there, thus the Divine which flows into good or into the affections of good, and which produces happiness and joys from an inmost ground: hence it is evident what is meant by these words of benediction, "Jehovah shall lift up His faces to thee, and *shall give thee peace*," Numb. vi. 26; and what by the usual salutation in old time, "Peace be unto you;" and by the same salutation as used by the Lord to the apostles, John xx. 19, 21, 26. *A. C.* 3780. See also Exposition, chap. xiv. 27; xvi. 33.

Verses 21, 22. *As the Father hath sent Me, &c.*—The Lord's "breathing" and saying to the apostles, "Receive ye the Holy Spirit," signifies the same as Jehovah breathing the soul of lives into the nostrils of Adam, viz. spiritual life, for the "Holy Spirit" signifies Divine Truth proceeding from the Lord; and that they should teach it from the Lord, is signified by His words, "As the Father hath sent Me, so send I you;" for the Lord was Divine Truth itself when in the world, which He taught from His Divine Good which was in Him from conception; this Divine is what the Lord here and in other places calls the Father; and whereas when He departed out of the world, He united Divine Truth to Divine Good, that they might be one in Himself, and whereas on this occasion Divine Truth proceeds from Himself, therefore He said, "As the Father hath sent Me, so send I you." *A. E.* 419. See also *A. C.* 9229, 9281. See also Exposition, chap. v. 26.

Verse 22. *And saying this He breathed on them, and saith unto them, Receive ye the Holy Spirit.*—Respiration signifies the life of faith; hence the inspiration of the Lord signifies the faculty given of perceiving Divine Truths, and thus of receiving that life; whence also the name of "spirit" is from

breathing and from wind, because from respiration, wherefore spirit is occasionally called wind. *A. C.* 9818.

By "breathing" into them, was signified the intelligence which they were about to receive; and by the Holy Spirit is meant the Divine Wisdom which teaches and illustrates man. This was done in order to shew that the Divine Wisdom which is meant by the Holy Spirit, proceeds from the Lord. *D. W.* vi.

The "Holy Spirit" is the Divine proceeding from the Lord, the influx of which into the disciples was represented and is hence signified by His "breathing into them." The reason why wind and respiration signify the influx of Divine Truth into the understanding, is grounded in the correspondence of the lungs with the intellect, concerning which see Angelic Wisdom concerning the Divine Love and Wisdom, n. 371 to 429. *A. R.* 343. See also *T. C. R.* 140.

Verse 28. *And Thomas answered and said unto Him, My Lord and My God.*—Inasmuch as the Lord was now fully united to the Divine Itself, which is called the Father, therefore Thomas calls Him "His Lord and his God." *A. E.* 815.

Verse 29. *Jesus saith unto him, Because thou hast seen Me, Thomas, thou hast believed; blessed are they who have not seen, and have believed.*—From these words it is evident that man at this day ought to believe what he does not see. That contingencies, which are frequently ascribed to chance or fortune, are of the Divine Providence, the church indeed acknowledges, but still does not believe. For who does not say, when he escapes from any danger, to appearance fortuitously, that he was saved by God, and he also gives God thanks; when also he is exalted to honour, and comes to opulence, he calls this likewise a blessing from God; thus the man of the church acknowledges that contingencies are of providence, but still he does not believe. *A. C.* 5508.

Faith merely natural is the faith which is insinuated by an external way, and not by an internal one, like sensual faith, which consists in believing that a thing is so, because the eye has seen and the hand has touched; this is the faith, concerning which the Lord says to Thomas, "Because thou hast seen, Thomas, thou hast believed; blessed are they who have not seen and have believed;" also, like the faith of miracles, which consists in believing that a thing is so, merely from miracles; also like the faith of authority, which consists in believing that a thing is so, because another has said so, who is entitled to credit. But spiritual faith is what is insinuated by an internal way, and at the same time an external one,

insinuation by an internal way causing it to be believed, whilst insinuation by an external way causes it to be confirmed ; the spiritual principle of faith is the affection of charity, and hence the affection of truth for the sake of good use, and for the sake of life ; these things make faith spiritual. *A. C. 8078.*

The sensual man cannot think otherwise than naturally, even respecting things spiritual ; wherefore what is not an object of sense, that is, what he does not see with the eyes of his body, and touch with his hands, he says has no existence, as we read of Thomas, John xx. 25, 27, 29. *H. H. 461.*

All they who wish for miracles and visions, are like the sons of Israel, who when they had seen so many prodigies in Egypt, at the Red Sea, and on Mount Sinai, still within a month from the time departed from the worship of Jehovah, and worshiped a golden calf, Exodus xxxii. They are also like the rich man in hell, who said to Abraham, that if some one from the dead would go to his brethren, they would repent ; to whom Abraham replied, "They have Moses and the prophets, let them hear them ; if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," Luke xvi. 29—31. And they are like "Thomas," who said that he would not believe unless he saw, to whom the Lord said, "Blessed are they who have not seen, and have believed," John xx. 29 ; they who believe, and do not see, are they who do not desire signs, but truths from the Word, thus Moses and the prophets, and believe them ; these are internal men, and become spiritual, but the former are external and remain sensual ; whilst therefore they see miracles, and believe only on the evidence of miracles, in their belief they are not unlike a handsome woman, who is inwardly infected with a deadly disease, which shortly proves fatal ; they are also like apples with a beautiful rind, but inwardly corrupted ; or they are like nuts in which is concealed a worm. Moreover it is a known thing, that no one can be compelled to love and to believe, but that love and faith are to be rooted inwardly in man, consequently no one can be led to love God and to believe in Him by miracles and visions, because they compel. For he who does not believe from miracles *in the Word*, how shall he believe from miracles *out of the Word*. *A. E. 1156.*

The Lord said to Thomas, "Because thou hast seen Me, Thomas, thou hast believed ; blessed are they who have not seen, and have believed ;" by which is not meant faith sepa-

rate from the internal acknowledgment of truth, but that they are *blessed* who do not see the Lord with their eyes, as Thomas did, yet still believe that He is; for this is in the light of truth from the Word. *D. F.* 10.

Verse 30. *Many other signs.*—See Exposition, chap. ii. 11, 18; vi. 30—33.

Verse 31. *That ye may believe that Jesus is the Christ, the Son of God.*—See Exposition, chap. i. 41; xiv. 13; iii. 16; v. 19—27; vii. 37; xiii. 31, 32; xiv. 11, 16, 17; xvii. 9, 11.

And that believing, ye might have life in His name.—The Lord often says, that “He who believeth in Him hath eternal life, and he who doth not believe, hath not life,” as John i. 1, 4, 12, 13; iii. 14, 15, 16, 36; v. 39, 40; vi. 28, 29, 30, 34, 35, 40, 47, 48; vii. 37, 38; viii. 24; xi. 25, 26; xx. 30, 31; but at the same time, He also teaches, that they have faith in Him, who live according to His precepts, so that life may thence enter faith. *A. C.* 10,083. See also Exposition, chap. iv. 39, 41; vi. 36, 40, 69; viii. 24.

By the name of the Lord, or of Jesus Christ, in the Word, is not understood the “name,” but the all of love and faith by which He is worshiped. Lest therefore an opinion should prevail, as is the case with the generality, that the mere “name” of Jesus Christ, without love and faith in Him, thus without knowledges by which love and faith are acquired, conduces anything to salvation, it may be expedient to adduce some passages from the Word, where it is said “for the sake of His name, and in His name,” from which they who think deeply, may see that “name” alone is not understood, as Matthew x. 22; xxiv. 9, 10; John i. 12; ii. 23; iii. 17, 18; xx. 31. *A. E.* 102. See also Exposition, chap. xii. 28; xiv. 13.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER XX.

VERSE 10. *Then the disciples went away again to themselves.*—What is here rendered “to themselves,” is rendered *to their own home*, in the common version of the New Testament, but in the original Greek it is expressed by the words *πρὸς ἑαυτοὺς*, which is literally “to themselves.”

Verse 21. *Then Jesus said unto them, As the Father hath sent Me, even so send I you.*—In the original Greek, two distinct terms are here used to express the idea of *sending*, the first, or that which is applied to the Father, is derived from the verb *ἀποσέλλω*, whilst the latter is from the verb *πέμπω*, whence it is to be concluded that the former has a more interior signification than the latter.

Verse 29. *Jesus saith unto him, Because thou hast seen Me, Thomas, thou hast believed; blessed are they who have not seen, and have believed.*—In the original Greek, what is here rendered “seen,” is expressed by two distinct terms, in the first instance, when applied to Thomas, by the term *εώρακας*, and in the second instance, when applied to those who have not seen, by *ἴδοντες*, whence it is to be concluded that the latter term involves in it a more interior sight than the former.

JOHN.

CHAPTER XXI.

CHAPTER XXI.

THE INTERNAL SENSE.

1. AFTER these things, Jesus manifested Himself again to the disciples at the sea of Tiberias; but thus did He manifest [Himself.]

2. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the [sons] of Zebedee, and two others of His disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto him we also go with thee. They went out, and went up into a ship immediately, and in that night they caught nothing.

4. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No.

6. But He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

THAT after His resurrection, the Lord manifested Himself in common or general principles to those who were principled in good and truth. (Verses 1, 2.)

And this at a time when they were teaching the knowledges of truth and good for the reformation of mankind, but whereas they taught from themselves and not from the LORD, therefore their teaching was fruitless. (Verse 3.)

On which account they are gifted with interior light, yet faint, from the LORD, instructing them that they ought to do all things from the good of love and charity, and that thus natural men might be converted to the truth. (Verses 4—6.)

7. Then that disciple whom Jesus loved saith unto Peter, It is the Lord. Simon Peter then, hearing that it was the Lord, girded on his coat, for he was naked, and cast himself into the sea.

8. But the other disciples came in a little boat, for they were not far from land, but about two hundred cubits, dragging the net of fishes.

9. As soon then as they came to land, they saw a fire of coals laid, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land, full of great fishes, a hundred and fifty and three; and though there were so many, the net was not rent.

12. Jesus saith unto them, Come and dine; but no one of the disciples durst ask Him, Who art Thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh the bread, and giveth to them, and the fish in like manner.

14. The third [time] now Jesus was manifested to his disciples, being risen from the dead.

15. When then they had dined, Jesus saith to Simon Peter, Simon, [son] of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that

Which instruction is perceived to be from the **LORD**, by those who are principled in the good of life, and also by those who are in the good of faith, therefore these latter are more and more confirmed in truth, though as yet it was in common or general principles, whilst the former, by the truth of doctrine, seek to lead natural men to the good of life. (Verses 7, 8.)

Therefore they are made sensible of the divine presence in the truth of good, and in the good of love, and obeying the divine command, they acknowledge the fruitfulness, and multiplication of good and truth, in all their fulness in the church, and in their coherence, to be of the **LORD**. (Verses 9—11.)

Yet it is granted them of the divine mercy to appropriate to themselves that fruitfulness and multiplication, by incorporating into their own minds and lives both good and truth from the **LORD**, whereby all doubt is removed concerning the divine presence, and they are fully convinced of the glorification of the **LORD**'s Humanity. (Verses 12—14.)

On which occasion exploration is made concerning the conjunction of truth and good in the church, and divine admonition given, that it is the office of truth, or of those

I love Thee. He saith unto him, Feed My lambs.

16. He saith to him again the second time, Simon, [son] of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Take charge of My sheep.

17. He saith unto him the third time, Simon, [son] of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. But this He said, signifying by what death he should glorify God. And saying this, He saith unto him, Follow Me.

20. But Peter turning, seeth the disciple whom Jesus loved following, who also lay on His breast at supper, and said, Lord, who is it that betrayeth Thee?

21. Peter seeing him, saith to Jesus, Lord, but what [shall] this [man do?]

22. Jesus saith unto him,

who are principled in truth, to instruct all who are in innocence, likewise all who are in the good of charity, and lastly, all who are in the good of faith. (Verses 15—17.)

Divine warning is also given at the same time concerning the separation of truth, or faith, from good, or charity, teaching that the faith of the church in its rise is in the good of innocence, but when it is in its setting, it would no longer be in that good, nor in the good of charity, but would be led by evils and falses. (Verses 18, 19.)

But still the good of charity would remain with those who are of the Lord, even to the end of the church, and when there is a new church, and not with those who are in truth separate from good. (Verses 20—23.)

If I will that he remain till I come, what [is that] to thee? Follow thou Me.

23. Then went forth this saying among the brethren, that that disciple should not die; yet Jesus said not to him that he should not die, but, if I will that he remain till I come, what [is that] to thee?

24. This is the disciple that testifieth of these things, and writeth these things; and we know that his testimony is true.

25. But there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

AMEN.

For they, who are principled in the good of charity, bear faithful witness to the truth, being convinced of the truth by its light in their own minds, yet they cannot unfold the whole of the divine operation, because the church is not in a state to receive it. (Verses 24, 25.)

EXPOSITION.

CHAPTER XXI.

Verses 1—13. *Jesus manifested Himself again to the disciples.*—The reason why the Lord manifested Himself to the disciples when they were fishing, was, because “to fish,” signified to teach the knowledges of truth and good, and thus to reform; His commanding them “to cast the net on the right side of the ship” signifies, that they should do all things from the good of love and charity, for the “right hand” signifies that good which was to be a principle of action, since knowledges so far live, and are so far multiplied, as they are derived from good; they said also that “they had laboured all the night and had taken nothing,” by which was signified

that nothing comes from self or the *proprium*, but all things from the Lord; the like was also signified by “the fire on which the fish was placed,” and by “the bread,” for by “bread” was signified the Lord, and the good of love from Him, and by “the fish on the fire” the knowledge of truth from good, by “the fish” the knowledge of truth, by “the fire” good. At that time there were not any spiritual men, because the church was altogether vastated, but all were natural men, whose reformation was represented by that “fishing,” and likewise by “the fish on the fire.” He who believes that the fish on the fire, and the bread, which were given to the disciples to eat, were not significative of anything higher, is very much mistaken, for singular the things which the Lord did, and which He spake, were significative of divine-celestial things, which are opened only by the spiritual sense. *A. E.* 513.

By “fishes,” or creatures of the Sea, are meant affections, and the thoughts derived from them, of those men who are in general [or common] truths; he who knows that such persons and things are signified by “fishes,” may see the reason why the Lord chose fishers for His disciples, and why after His resurrection He gave to the disciples “fish and bread to eat;” for the Gentiles, whom they converted, were principled only in general [or common] truths, and were more in a natural principle than a spiritual one. *A. R.* 405.

Verse 4. *When the morning, &c.*—See Exposition, chap. vi. 16, 17; viii. 1, 2; x. 22; xii. 24; xx. 1.

Verse 5. *Have ye any meat?*—See Exposition, chap. iv. 32, 34.

Verse 6. *But He saith unto them, Cast the net on the right side of the ship, and ye shall find.*—Those things which are on the “right side” of man correspond to good, from which truths are derived, and those on the left correspond to the truths which are productive of good. He who is unacquainted with this arcanum, cannot know what was signified by the Lord saying to the disciples when they were fishing, that they should “cast the net on the right side of the ship,” by which was represented, that to act and teach from good is to conclude innumerable things which are of truth, but not *vice versa*. *A. C.* 10,061.

In heaven the right eye denotes the good of vision, and the left its truth, also the right ear denotes the good of hearing, and the left its truth, likewise the right hand denotes the good of the power of man, and the left its truth; in like manner in other similar cases; and since right and left have

such signification, therefore the Lord said, “If thy right eye offend thee, pluck it out, and if thy right hand offend thee, cut it off;” by which He meant, if good becomes evil that it ought to be cast out; He also said to the disciples, that they should “cast the net on the right side of the ship;” and that when they did this, they “took a great multitude of fishes,” by which He understood, that they should teach the good of charity, and that thus they should collect men. *C. S. L.* 316.

Inasmuch as by “fishing” in the Word is signified the instruction and conversion of men who are in external or natural good, in which good were many at that time amongst the Gentiles, (for by “fishes” are signified those things which are of the natural man,) and by “a ship” is signified doctrine from the Word, therefore by its “right side,” is signified the good of life; hence it may be manifest what is signified by the Lord saying, that “they should cast the net on the right side of the ship,” viz. that they should teach the good of life; that they would thus convert the Gentiles to the church, is signified by their “finding abundance, so that they were not able to draw the net by reason of the multitude of fishes;” every one may see that the Lord would not have so spoken, unless “the right side” had been significative. *A. E.* 600. See also *Exposition*, chap. vi. 17—21.

Verse 7. *It is the Lord.*—See *Exposition*, chap. vii. 39; xiii. 13; xx. 2.

Verse 9. *As soon as they came to land, they saw a fire of coals laid, and fish laid thereon and bread.*—By what is “roasted” is signified what is imbued with love, consequently what is good. A distinction is made in the Word between what is *roasted* and what is *boiled*, and by what is roasted is signified what is good, because prepared by fire, and by what is boiled is meant what is true, because prepared by water. From these considerations it is evident, what is meant in the spiritual sense by the “roasted fish,” in Luke xxiv. 42, 43; also what by “the fish laid on the fire,” when the Lord was seen by His disciples after His resurrection, John xxi. 9, 13; for by “fish” is signified the truth of the natural principle, but by “fire” good, thus by “the fish lying on the fire” the truth of spiritual good in the natural principle: he who does not believe in any internal sense of the Word, cannot believe otherwise than that nothing mysterious is involved in “the fish on the fire,” when the Lord appeared to the disciples, and in it being given to them by the Lord to eat. *A. C.* 7852.

Verses 12, 15. *Come and dine.*—*When they had dined.*—See Exposition, chap. xii. 2; xiii. 2.

Verses 15, 16. *Jesus said, Simon, son of Jonas, lovest thou Me more than these? He saith to Him, Yea, Lord, Thou knowest that I love Thee; He saith to him, Feed My lambs, &c.*—By Peter here, as in other passages, is signified faith, and whereas faith is not faith unless it be grounded in charity towards the neighbour, and thus in love to the Lord, neither is charity and love anything unless grounded in innocence, hence it is that the Lord first asks Peter whether he loves Him, that is, whether love be in faith, and afterwards says, “Feed My lambs,” that is, those who are in innocence; and then says after the same question, “Take charge of My sheep,” that is, of those who are in charity. *A. C.* 3994. See also Exposition, chap. xiv. 20—24.

“Lambs” in the above passage denote those who are in innocence; “sheep” in the first place denote those who are in good derived from good; “sheep” in the third place denote those who are in good derived from truth. *A. C.* 4169.

Inasmuch as “lambs” denote those who are in innocence, therefore the Lord said to Peter, first, “Feed My lambs,” and afterwards “Take charge of My sheep,” and again, “Feed My sheep,” where “lambs” denote those who are in the good of love to the Lord, for these are in the good of innocence above others; but “sheep” denote those who are in the good of charity towards the neighbour, and who are in the good of faith. *A. C.* 10,132.

To “feed lambs and sheep,” denotes *uses* or goods of charity with those who preach the Gospel, and love the Lord; hence it is evident that love to the Lord exists in charity, because in use; also that the conjunction of love to the Lord with charity towards the neighbour, thus the conjunction of the Lord with man, is *in use*; and that the conjunction is of such a quality and of such a measure, as is the quality and measure of the love of use; for the Lord is in use, as in the good which is from Himself, and man who is in the love of use, is in use as from himself, but still acknowledges that it is not from himself but from the Lord. For man cannot love the Lord from himself, neither can he do uses from himself, but the Lord loves him, and reciprocates His love in him, and also makes it to appear as if he loved the Lord from himself. This, therefore, is the love of the Lord *from* the Lord. Hence also it is evident how love to the Lord exists in charity or the love of uses. *D. W.* xi. 3.

Verses 15—21. What is contained in these verses, cannot be known to any one except by the internal sense, which teaches, that the twelve disciples of the Lord represented all things of faith and love in the complex, like the twelve tribes of Israel, and that Peter represented faith, James charity, and John works, or the goods of charity. Inasmuch as faith without charity does not love the Lord, and still can teach such things as relate to faith and love, and to the Lord, therefore the Lord thrice said to Peter, "Lovest Thou Me," and "feed My lambs," and "feed My sheep;" and therefore the Lord says, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thee, and lead thee whither thou wouldest not;" by which words is signified that the faith of the church in its rise is in the good of innocence as an infant, but when it is in its setting, which is at the end of the church, it would then no longer be in that good, nor in the good of charity; and that in such case evil and the false would lead, which things are signified by "when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thee, and lead thee whither thou wouldest not;" thus from being free to become servile; "to gird," denotes to know and apperceive truths in light from good; "to walk," is to live according to them; hence "to gird himself," and "to walk whither he will," is to act from freedom, and to act from freedom is to act from the affection of truth derived from good, and to be led of the Lord; whereas "to be girded by another," and "to be led whither he would not," is to be a servant, and to be a servant is to act from evil, thus to be led of hell. The "lambs" of which the Lord first speaks, denotes those who are in the good of innocence; the "sheep," of which the Lord speaks in the second and third place, denote those who are in the good of charity, and thence in faith; and "three" denote a whole period from beginning to end; therefore since He spake to Peter concerning the church from its rise to its setting, He "three times" said, "Lovest thou Me." But that John followed the Lord, signified that they, who are principled in the goods of charity, follow the Lord, and are loved by the Lord, neither do they recede; whereas they who are in faith separate from charity, not only do not follow the Lord, but also are indignant on the occasion, as in this case Peter; not to mention several other arcana, which are contained in the above words. *A. C. 10,087.*

Inasmuch as they who are principled in truths derived from the good of love to the Lord, or in doctrine grounded in

them, were represented by Peter, and since they are the persons who are to instruct others, therefore the Lord said to him when he replied that he loved Him, that he "should feed His lambs and sheep," from which considerations it is very evident that Peter represented truth derived from the good of love to the Lord, wherefore also he was now called "Simon," [son of] Jonas ;" for by "Simon of Jonas" is signified faith grounded in charity, by "Simon" hearing and obedience, and by "Jonas" a dove, by which is signified charity : that they, who are principled in the doctrine grounded in love to the Lord, are to instruct those who were of the Lord's church, is understood by the Lord's question, "Lovest thou Me?" and afterwards by the words, "Feed My lambs, and My sheep ;" not that Peter *only* was to instruct, but all those who were represented by Peter, viz. those, as was said, who are principled in love to the Lord, and are thence from the Lord in truths. Peter being "three times" interrogated, signified a full time from the beginning of the church to its end, for "three" have this signification ; wherefore when he was questioned a *third* time, it is said that Peter was sorrowful ; and whereas the *third* interrogation signified the end of the church, therefore now follow these words of the Lord to Peter, "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. And when He had said this, He said to him, Follow Me ; but Peter turning, seeth the disciple whom Jesus loved following, who lay on His breast at supper. Peter seeing him, saith to Jesus, Lord, but what [shall] this [man do?] Jesus saith unto him. If I will that he remain till I come, what [is that] to thee ? Follow thou Me. Then went forth this saying among the brethren, that that disciple should not die ; yet Jesus said not to him that he should not die, but, if I will that he remain till I come, what [is that] to thee?" What the above words signify, cannot be known to any one, unless he knows that by "Peter" is signified faith grounded in charity, and likewise faith without charity ; faith grounded in charity at the church's commencement, and faith without charity at the end of the church ; thus that by "Peter," when he was "young," is signified the faith of the commencing church, and by him when he became "old," the faith of the closing church, and that by "girding and walking" is signified to learn truths, and to live according to them ; hence it is evident, that by saying to him, "When thou wast

young, thou girdedst thyself, and walkedst whither thou wouldest," is signified that the church in its beginning will be instructed in truths which are derived from good, and by them will be led of the Lord ; and that by the words, " When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not," is signified that the church, in its end, will not know truths but falses, which are of faith without charity, and will be led by them ; to " gird himself," signifies to be instructed in truths, the same as being clothed, because garments signify truths clothing good, and " to walk," signifies to live according to them ; hence " to gird himself," and " to walk whither he would," signifies to look around freely, and to see truths, and to do them ; but " to stretch out the hands," signifies not to be in that freedom, for the hands signify the power of truth from its understanding and perception, and " to stretch out the hands," signifies not to have that power, hence neither the freedom of thinking and of seeing truth ; " another shall gird thee, and lead thee whither thou wouldest not," signifies that those things are to be acknowledged as truths which another dictates, and himself does not see, as is the case at this day with the tenet concerning faith alone. This faith is now understood by Peter, wherefore it is said, that Peter being turned, saw the disciple whom Jesus loved, following, and that he said concerning him, But what [shall] this [man do ?] also that Jesus said to Peter, " What [is that] to thee ?" By the disciple following Jesus, are signified goods of life, which are good works, and that these were not to perish at the end of life, is described by *following* in the above passage. From these considerations it may be manifest, that by Peter is also signified faith separate from charity, as likewise when Peter " three times denied the Lord ;" likewise when the Lord, turning from Peter, said to him, " Get thee behind Me, Satan, thou art a scandal to Me, because thou savourest not the things which be of God, but those which be of men ;" and when the Lord said to him, " Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat." All these passages are adduced to the intent that it may be known, that by Peter in the evangelists, in the representative sense, is signified truth derived from good which is from the Lord, also faith grounded in charity ; and likewise in the opposite sense truth separate from good, which in itself is false, also faith separate from charity, which in itself is not faith.

A. E. 820. See also Exposition, chap. i. 42.

By Peter in the above passage is signified truth without

good, or faith separate from good works, such as faith will be at the end of the church, as above; and whereas by John are signified the good things of charity, which are called good works, and these appertain to those who constitute the Lord's church, therefore John, not Peter, followed the Lord, and it was said by the Lord to Peter, on his asking, "But what [shall] this [man do?] If I will that he remain till I come, what [is that] to thee? do thou follow me;" by which is meant, that still the good of charity was to remain with those who were of the Lord, even to the end of the church, and when there is a new church, and not with those who are in faith separate from that good, which is signified by those words to Peter, "What [is that] to thee?" *A. E.* 821. See also *A. C.* 6073.

Inasmuch as John represented the good of life, and Peter the truth of faith, therefore "John lay at the Lord's breast," and followed Jesus, but not Peter, *John xxi. 18—23*; the Lord also said concerning John, "that he should remain till He came," *verses 22, 23*, thus to the present day, which is the Lord's advent; wherefore also the good of life is now taught from the Lord for those who shall be of His new church, which is the New Jerusalem. *A. R.* 16.

Veres 19—23. *Follow me, &c.*—Works are the complex of all things of charity and faith pertaining to man, and the *life* causes charity to be charity and faith to be faith, thus good; therefore the Lord loved John above the rest of the disciples, and he lay on His breast at supper, for by him the goods or works of charity were represented, on which account also the Lord said to him "Follow me;" not to Peter, by whom was represented faith, wherefore faith, which is Peter, says, with indignation, Lord, but what is this [man]? Jesus said to him, "If I will that he remain till I come, what is it to thee? follow thou me," whereby also was predicted that faith would despise works, and that still they appertain to the Lord. *A. C.* 6073.

Verse 22. *What is that to thee?*—Peter, James, and John, represented faith, charity, and good works, in their order; Peter faith, James charity, and John good works; hence it was that the Lord said to Peter, when Peter saw John following the Lord, What is that to thee, Peter? follow thou Me John, for Peter said of John, "What shall this man do?" and the Lord's answer signified that they would follow the Lord who do good works. *A. E.* 785.

Verse 24. *This is the disciple which testifieth of these things, &c.*—See Exposition, chap. i. 7, 8; viii. 17, 18; xix. 35.

Verse 25. *Amen*.—In the Hebrew tongue “amen” signifies truth; and whereas all truth which is truth, is divine, therefore “amen,” when it is said in the Word, signifies divine confirmation; for truth confirms all things, and Divine Truth [confirms] Itself; and whereas the Lord was Divine Truth Itself when He was in the world, therefore He so often said “AMEN.” *A. E.* 34. See also Exposition, chap. xiii. 16, 20, 21.

TRANSLATOR'S NOTES AND OBSERVATIONS.

CHAPTER XXI.

VERSE 15.—*Jesus saith to Simon Peter, Simon, [son] of Jonas, lovest thou Me more than these?*—It is remarkable that in thrice repeating the question to Simon Peter, “Lovest thou Me,” the Lord applies the term, $\alpha\gamma\alpha\pi\delta\omega$, and in thrice answering the question, Simon Peter applies the term $\phi\lambda\omega$, which denotes the affection of *friendship*, more than of *love*, such being the affection by which all are influenced who are in the good of truth represented by Simon Peter.

Verse 16. *He saith unto him, Take charge of My sheep*.—What is here rendered, “Take charge of,” is expressed by the term *feed*, in the common version of the New Testament; but in the original Greek the term here used is $\pi\omega\mu\alpha\nu\epsilon$, which properly signifies *to watch over*, or *take charge of*, as a shepherd watches over, or takes charge of, his sheep; whereas, *to feed* is expressed by the Greek $\beta\delta\sigma\kappa\omega$, as it occurs at verse 15, and again at verse 17. It is of importance, therefore, that the distinction between the two terms should be noted, because the internal sense is affected by it.

Verse 17. *And he said unto Him, Lord, Thou knowest all things, Thou knowest that I love Thee*.—It is observable that in the original Greek two distinct terms are here applied to express “thou knowest,” the first being derived from the verb, $\epsilon\iota\delta\omega$, and the second from the verb $\gamma\iota\omega\sigma\kappa\omega$, thus marking two distinct degrees of knowledge.

INDEX

OF VARIOUS
TERMS, SUBJECTS, AND CORRESPONDENCES,
WHICH ARE MORE OR LESS EXPLAINED IN THE FOREGOING EXPOSITION.

<p>Aaron, <i>chapter xix. verses 23, 24.</i></p> <p>Abode (Lord's with man), <i>xiv. 20, 21, 23, 24.</i></p> <p>Abraham, <i>viii. 33, 34.</i></p> <p>Accommodation, <i>i. 18.</i></p> <p>Accuser, <i>viii. 10.</i></p> <p>Acknowledgment (of Lord), <i>iii. 15, 35, 36; iv. 20—23; v. 8, 9; viii. 24; xi. 25; xii. 13, 25, 39, 40, 48; xiv. 23; xv. 18—25.</i></p> <p>Action—reaction, <i>xv. 10, 26.</i></p> <p>Adam, <i>vi. 40, 57; xviii. 1.</i></p> <p>Adjunction, <i>xvii. 17.</i></p> <p>Adulterers—Adultery, <i>ii. 1; viii. 2—11; xiii. 17.</i></p> <p>Affection, <i>i. 14; xi. 1, 3, 5.</i></p> <p>Affection of truth, <i>viii. 31, 32; x. 16; xi. 1, 3, 5.</i></p> <p>Affections of truth and good, <i>xii. 24.</i></p> <p>Affinities, <i>i. 12—14.</i></p> <p>Africa, <i>ix. 40, 41.</i></p> <p>Age (an), <i>ii. 19.</i></p> <p>Alive, <i>v. 40.</i></p> <p>Aloes, <i>xix. 39.</i></p> <p>Amen, <i>xiii. 16, 20, 21; xxi. 25.</i></p> <p>Angel, <i>v. 3, 4, 25; vii. 16; xvii. 5.</i></p> <p>Angels, <i>i. 51; iii. 16; iv. 4; vi. 70, 71; xiv. 20, 21; xx. 12.</i></p> <p>Angels' love, <i>iii. 16.</i></p> <p>Angels' meat, <i>iv. 32, 34.</i></p> <p>Angels and spirits in human form (why), <i>iv. 24.</i></p> <p>Angels and Spirits with man, <i>iii. 16; xvii. 4, 5.</i></p> <p>Anger, <i>iii. 36.</i></p> <p>Anointed—Anointing, <i>i. 41; ix. 1—33; xviii. 37; xix. 39.</i></p> <p>Apostles, <i>xv. 26.</i></p> <p>Appearances, <i>vii. 17; xiii. 31, 32.</i></p> <p>Application, <i>i. 18.</i></p> <p>Approach (to) <i>vi. 44; xiv. 11.</i></p> <p>Arcanum (an, not known before), <i>xv. 26.</i></p> <p>Arise (to) <i>viii. 8, 9; xi. 29.</i></p> <p>Arm (of Lord), <i>xii. 38.</i></p> <p>Ascend—descend, <i>i. 51; iii. 13.</i></p> <p>Ascension, <i>xx. 17.</i></p> <p>Ask (to), <i>xiv. 13; xvi. 23.</i></p> <p>Asia, <i>ix. 40, 41; xii. 31.</i></p> <p>Aspect, <i>xv. 4.</i></p> <p>Ass, <i>xii. 14, 15.</i></p> <p>Atmospheres (spiritual and natural) <i>i. 10.</i></p> <p>Atonement, <i>i. 18.</i></p> <p>Attraction, <i>iii. 16; xii. 32.</i></p>	<p>Autumn, <i>ii. 19; xii. 24.</i></p> <p>Avarice, <i>xiii. 4—17.</i></p> <p>Awake (to be), <i>xi. 11.</i></p> <p>Backward, <i>i. 28.</i></p> <p>Banquets, <i>xiii. 2.</i></p> <p>Baptism, <i>i. 25, 26, 28, 32, 33; iii. 3, 5; vii. 22, 23.</i></p> <p>Barley, <i>vi. 9.</i></p> <p>Basilisk, <i>xv. 1.</i></p> <p>Bason, <i>xiii. 5, 10.</i></p> <p>Bat, <i>xv. 1.</i></p> <p>Beasts, <i>x. 12, 13.</i></p> <p>Bed, <i>v. 8.</i></p> <p>Beget (to), <i>xvi. 21.</i></p> <p>Beginning (the), <i>i. 1—3; 1—14.</i></p> <p>Believe (to), <i>i. 12—14; iii. 36; iv. 39, 41; vi. 28, 29, 36, 40, 69; xx. 29, 31.</i></p> <p>Belly, <i>vi. 70, 71; vii. 37, 39.</i></p> <p>Betrayed, <i>xix. i. 1.</i></p> <p>Birth, <i>i. 12—14; xvi. 21.</i></p> <p>Blameless, <i>ix. 40, 41.</i></p> <p>Blessed—Blessing, <i>xv. 8.</i></p> <p>Blind, <i>v. 3; ix. 1—33, 39—41.</i></p> <p>Blood, <i>i. 12—14; iii. 16; vi. 50—58; xix. 34.</i></p> <p>Body (Lord's), <i>ii. 19, 21.</i></p> <p>Body (mystical), <i>vi. 50—58, 69; xv. 4.</i></p> <p>Boiled, <i>xxi. 9.</i></p> <p>Bone, <i>xix. 36.</i></p> <p>Borders, <i>ii. 19.</i></p> <p>Born, <i>i. 12—14; iii. 3—8.</i></p> <p>Bosom, <i>xiii. 23.</i></p> <p>Bound (the), <i>xi. 44.</i></p> <p>Boundaries, <i>i. 28.</i></p> <p>Bramble, <i>xv. 1.</i></p> <p>Branches, <i>xii. 13; xv. 1.</i></p> <p>Brass—Brazen, <i>iii. 14, 15.</i></p> <p>Bread, <i>vi. 30—33; 34; 47, 51; 49; 50—58; xiii. 2; xxi. 1—13.</i></p> <p>Break (to), <i>xix. 36.</i></p> <p>Breast, <i>xii. 3; xiii. 23; xix. 34.</i></p> <p>Breathe (to), <i>v. 26; xx. 22.</i></p> <p>Breath of lives, <i>v. 26.</i></p> <p>Bride, <i>ii. 1; iii. 29.</i></p> <p>Bridegroom, <i>ii. 1; iii. 29; 30—32; x. 1, 2.</i></p> <p>Bring forth (to), <i>xv. 10; xvi. 21, 22.</i></p> <p>Brother—Brethren, <i>xx. 17.</i></p> <p>Burial, <i>xi. 17; xii. 7; xix. 1; xx. 17.</i></p> <p>Burnt-offerings, <i>vi. 47—51.</i></p> <p>Buy (to), <i>ii. 14.</i></p>
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Call (to), x. 3.
 Canaan, i. 28; vii. 2, 8, 3.
 Cause and effect, v. 8, 9.
 Cave, xi. 38.
 Celestial church, x. 3, 16.
 Centre, i. 10; xiv. 2.
 Cephas, i. 42.
 Charity, iii. 3. 21; vii. 24; xvii. 20; xix. 25—27; xxi. 15—21.
 Charity (natural), xv. 5.
 Children, vi. 13.
 Children (truths for), iii. 36; vii. 17.
 Church, i. 1—14; ii. 1—12; iv. 20—23; vi. 59; x. 3, 16; xiv. 20, 21; xix. 25—27.
 Churches (the four), xii. 24, 31.
 Christ, i. 41; xiv. 13.
 Christian liberty, viii. 31, 32.
 Circles (radian), i. 1—14, 10.
 Circumcision, vii. 22, 23.
 Cities, iv. 28, 30; xi. 1, 30.
 Civil truths, i. 1—14.
 Clay, ix. 1, 6, 7, 14, 15.
 Cleansed, xiii. 10; xv. 3.
 Clothing, i. 6.
 Coat, xix. 1, 23, 24.
 Cock-crowing, xiii. 38.
 Cohabitation, xiv. 11.
 Cold, xviii. 18.
 Combats, xii. 24; xvii. 4, 5.
 Come (to Lord), vi. 35, 44.
 Come (to them), xiv. 18, 20, 21.
 Come forth (to), iii. 34; vi. 62; viii. 42; xiii. 3; xvi. 28.
 Comforter (the), xiv. 16—18; xv. 26; xvi. 5, 7.
 Command—Commandments, v. 39; xv. 10, 14.
 Commotion, vi. 17—21.
 Communion of saints, xiv. 3.
 Company, vi. 2; vii. 12.
 Compulsion, ii. 11.
 Conception, v. 26, 40.
 Concord—discord, xv. 19.
 Condemns (what), iii. 17, 19; xii. 47, 48; xviii. 33.
 Confidence, vi. 40, 57.
 Confirm good (to), viii. 17.
 Congregation, vi. 2.
 Conjugial love, ii. 1.
 Conjunction, i. 18, 33; iii. 14, 15; vi. 40, 50—58; xii. 32, 44; xiii. 10; xiv. 6, 11, 20, 21—24, 27; xv. 4; xvii. 17, 19, 20, 21—23; xix. 34.
 Conscience, viii. 9.
 Consociation, viii. 31, 32.
 Consumed, xiv. 6.
 Consummation, xvi. 2.
 Contingencies, xx. 29.
 Continuity, i. 10.
 Conversion, xv. 1.

Cornucopia, xv. 26.
 Correspondences, i. 10; ii. 11; v. 28, 29; vi. 50—58; vii. 17.
 Covenant, vi. 50—58; viii. 17.
 Create—Creation, i. 1—14, 10; v. 26, 40; xii. 31; xiv. 23.
 Cross (the), xiv. 24.
 Crucify (to), viii. 6; xix. 1.
 Crumbs, xi. 1, 3, 5.
 Cry (a), i. 15; xii. 13.
 Cup, xviii. 11.
 Curse, i. 25, 26.
 Cut off (hand), xxi. 6.

Damnation, iii. 5, 17.
 Darkness and light, i. 1—14, 5; iii. 19—21; viii. 12; xii. 35, 36.
 Daughter, xiv. 27.
 Day—Days, ii. 19; ix. 4, 9; x. 22; xi. 9.
 Dead (the), v. 25, 40; vi. 49—51; viii. 21; xii. 24.
 Death, vi. 49, 50; xx. 17.
 Death (spiritual), v. 21, 24; viii. 21, 24; xi. 17, 25; xii. 7.
 Deceit, i. 47.
 Degrees (three), i. 10.
 Delights, iii. 5; vi. 49—51; viii. 31, 32, 36; xii. 13; xiii. 2; xiv. 23.
 Denial (of God), i. 10.
 Denial (of Lord), iii. 36; viii. 24; xii. 43; xiv. 11; xv. 18—25.
 Deny-self (to), i. 37.
 Devil, vi. 70, 71; viii. 33, 37, 44; xii. 23; xvi. 11.
 Dinners, xii. 2; xiii. 2.
 Disciples, i. 37; vi. 70, 71; viii. 31, 32; xii. 16; xiv. 2, 16, 17; xvi. 2; xvii. 9, 11; xxi. 11—13, 15—21.
 Diseases, i. 25, 26; v. 8, 9.
 Disjunction, xii. 32.
 Divide (to), xix. 23, 24.
 Divine Celestial—Divine Spiritual—Divine Natural, xii. 3; xviii. 4, 33.
 Divine Good—Divine Truth, v. 18—23.
 Divine Human. See Lord's Human.
 Divine Proceeding, i. 1—3, 1—14, 10, 12—14; iv. 24; x. 34, 35; xiv. 16, 17; xv. 26; xvi. 28.
 Divine Sphere (the), i. 1—14; iv. 24; xii. 32.
 Divine Truth (what—whence), i. 1—14; viii. 58.
 Doctrine (whence), i. 1—14, 18.
 Do (to, Lord's will), vii. 17; xiii. 17.
 Do (to, the truth), iii. 21; v. 6.
 Dominion, xv. 19.
 Door, x. 1, 2.
 Dove, i. 32, 42; xv. 1.
 Dragon, xv. 1.
 Draw (to, attract), iii. 16; vi. 44; xii. 32, 47, 48; xvii. 20.

Draw (to, water), iv. 7.
 Drink, (to), iv. 7, 10; vi. 50—58; vii. 37—39.
 Drunkards, ii. 10.
 Dust and Ashes, iv. 20—23.
 Dwell together (who do in next life), xiv. 23.
 Ear, xxi. 6.
 Earth, i. 28; iii. 17; xviii. 20.
 East, xii. 24.
 Eat (to), v. 5—13; vi. 5, 13, 50—58; xiii. 2.
 Eden, xii. 31; xviii. 1.
 Eight, xi. 17.
 Elias—Elisha, i. 6, 14, 28.
 Elohim, x. 34, 35.
 End, cause, effect, v. 8, 9.
 Ends, iii. 8.
 Enlightened (who are), i. 1—14, 9; v. 39, 40.
 Enter (to), x. 1, 2, 9.
 Entire, xix. 36.
 Equilibrium, xiv. 2.
 Erect, x. 12, 13.
 Esse, i. 18; v. 19—27, 40; viii. 58; xiv. 11.
 Evening, i. 14; vi. 16; x. 22; xii. 24; xx. 19.
 Evils, xiv. 20, 21.
 Example, xvii. 16.
 Existere, v. 19—27; viii. 58; xiv. 11.
 Expiation, i. 18.
 Eyes, i. 39, 50; iv. 35; ix. 1—35; xii. 3, 39, 40; xxi. 6.
 Eyes (to lift up), iv. 35—37.
 Face (to fall on the), xi. 32.
 Faith, i. 12—14, 25, 26; iii. 15, 16, 21, 36; v. 8, 9; vi. 40, 69; viii. 24; xii. 48; xiv. 19; xv. 1, 7; xx. 29; xxi. 15—21, 19—21.
 Faith (natural), xv. 5; xv. 29.
 False (the), viii. 44.
 Father (the) i. 2—14, 18, 41; v. 1, 17—28, 18—23, 19—27; x. 29; xii. 44; xiii. 31, 32; xiv. 6, 8—11, 16, 17, 21, 23; xvi. 28; xvii. 5, 9, 16; xx. 21, 22.
 Father (opp. sense) viii. 33, 37, 44.
 Father and Mother, xiv. 18, 27.
 Fathers, iv. 20—23.
 Fear, iii. 36.
 Feasts, ii. 8, 23; v. 1; vii. 2, 8.
 Fed—feed, xi. 1, 3, 5; xxi. 15, 16.
 Feet, xi. 44; xii. 3; xiii. 4—17, 10, 18; xx. 12.
 Feet (soles of), i. 27; xiii. 18.
 Fields, iv. 35—37.
 Fiery (serpents) iii. 14, 15.
 Fig-tree, i. 48.
 Filling, viii. 2—11.
 Filth, xiii. 4—17.
 Fire, i. 33; iii. 36; vii. 23; xxi. 1—13, 9.
 First and Last, i. 14, 28.
 Fish (to) xxi. 1, 6.
 Fishes, vi. 13; xxi. 1—13, 6, 9.
 Fish-pools, ix. 1—33.
 Five, vi. 9, 13.
 Flesh, i. 12—14; iii. 5, 6, 8; vi. 50—58, 63.
 Flesh (made) i. 14.
 Flock, i. 36.
 Flood, xii. 31.
 Foal, (of an Ass) xii. 14, 15.
 Follow (Lord), i. 37; viii. 12; x. 4.
 Food, i. 6; iv. 34; vi. 49—51.
 Foreskin, vii. 22, 23.
 Forests, xviii. 1.
 Foundation (of world) xvii. 24.
 Fountain, iv. 6, 11, 12.
 Four, xi. 17, 39.
 Fourth watch, vi. 17—21.
 Fragments, vi. 13.
 Free (to be) viii. 31, 32; xv. 14, 15.
 Freedom, i. 10; ii. 11; viii. 31, 32, 31—36; x. 9, 17, 18; xi. 44; xv. 4, 26; xxi. 15—21.
 Friend, xv. 14, 15.
 Fruit, iii. 21; xv. 1; xviii. 1.
 Fulness (Lord's) i. 16.
 Fury, iii. 36.
 Gains, x. 12, 13.
 Galilee, ii. 1—12.
 Gall, xix. 28—30.
 Garden, iv. 20—23; xviii. 1.
 Garment, i. 6; xii. 14, 15; xix. 1, 23, 24; xxi. 15—21.
 Garner, iv. 35—37.
 Gather (to) iv. 35—37.
 General, particular, singular, xx. 1.
 Generate (to) xvi. 21.
 Gentiles, iii. 14, 15; iv. 6, 20, 44; v. 3; vii. 24; xi. 1, 11.
 Gilead, i. 28.
 Gird (to), xxi. 15—21.
 Girdle, i. 6.
 Give (to) xvii. 2.
 Globe, xviii. 20.
 Glorification, i. 1—14, 12—14; iii. 14, 15; v. 46; x. 17, 18; xii. 7, 23, 27, 28, 32; xiii. 31, 32; xv. 4, 8; xvii. 1, 4, 5; xx. 17.
 Glory, i. 14; vii. 18; ix. 40; xii. 41; xv. 8; xvii. 24.
 Go in—go out, (to) x. 9.
 Go (to Father) vi. 62; xiii. 3; xvi. 8, 9.
 God—gods, i. 1—3, 51; x. 34, 35.
 God (how to think of) i. 1—14, 7, 8,

10, 18; iv. 24; vi. 40, 57; viii. 58; xvii. 9, 11.
 Gold, ii. 21.
 Good, iii. 3; vi. 44.
 Good (the) and True (the), v. 18—23.
 Grace, i. 14.
 Grand-Man, xii. 24; xiv. 2; xvii. 9, 11; xix. 2.
 Grass, vi. 10.
 Graves, v. 28, 29.
 Greatest, xiii. 34, 35.
 Greek church (error of) xv. 26.
 Green, vi. 10.
 Ground, ix. 1—33.
 Groves, iv. 20—23; xviii. 1.
 Guile, i. 47.
 Guilty, ix. 40, 41; xv. 26.
 Gulf, i. 1—14.
 Habitation, xiv. 2, 23.
 Hair (Camel's), i. 6.
 Halt (the), v. 3.
 Hands, xi. 44; xiii. 4; xxi. 18—21.
 Happiness, (whence) xiii. 17, 34, 35.
 Harvest, iv. 35—37; vii. 2, 8, 10.
 Hate (to), i. 51; iii. 20, 21; xv. 18—25; xvi. 2.
 Head, xii. 3; xiii. 4—17; xx. 12.
 Healing, iii. 14, 15; v. 8, 9; xii. 39, 40.
 Hear (to), iii. 29; v. 25; x. 3, 4.
 Heart, vi. 70, 71; xii. 39, 40; xv. 8; xix. 35.
 Heart and lungs, xv. 26.
 Heat, i. 10; iv. 24; v. 40; xiv. 20; xviii. 1, 18.
 Heaven, i. 14; vi. 40; x. 34, 35; xiv. 2, 20, 21; xvii. 4, 5; xviii. 18.
 Heaven and earth, iii. 17.
 Heavens (three), i. 10.
 Heel, i. 27; xiii. 18.
 Heirs, i. 12—14.
 Hell, i. 10; viii. 21, 24, 33, 37; xviii. 18.
 Hereditary, i. 1—14, 51; iii. 3, 5; xv. 26.
 Hills, iv. 20—23.
 Hireling, x. 12, 14.
 Holy Spirit, i. 33; v. 19—29; vii. 37—39; viii. 58; xiv. 16—18; xv. 26; xvi. 13; xx. 22.
 Holy Supper, i. 33; vi. 47, 50, 51, 58; xiii. 2.
 Honey, i. 6.
 Honour (to), viii. 49.
 Hours, ii. 19; x. 22.
 House—House of God, viii. 31—36; xi. 20.
 Human Divine and Divine Human (the), xiii. 31, 32.
 Human form (all things refer to the), vi. 40, 57.
 Human (the essential), x. 30.
 Humiliation, i. 14; iv. 20—23; xi. 32.
 Hunger, vi. 35.
 Hungry (the), xii. 5, 6.
 Husband, ii. 1; x. 1, 2.
 Hyssop, xix. 28—30.
 I am (the), viii. 58.
 Idea of God, i. 18; iv. 24; xvii. 9—11.
 Ideas, xii. 39, 40.
 Illumination, i. 9; iv. 24; vii. 17; xvi. 13, 14.
 Illustration, v. 39; vi. 45; vii. 17; xi. 9; xiv. 20, 21, 23; xv. 7.
 Immediate and mediate, xiv. 24; xvi. 13, 14.
 Immortal (why man is), xi. 25.
 Implantation, vii. 2, 8, 10.
 Imputation, ix. 40, 41; xv. 1; xvii. 4, 5.
 Indivisible (God is), v. 26, 40; xiv. 8—11; xvii. 10.
 Infants, i. 36, 51; vii. 48.
 Infancy and childhood (in new life), i. 51.
 Infinite and finite, i. 18; iii. 34; v. 40; vi. 40, 57.
 Influx, i. 16; iii. 35; xii. 32; xiv. 2; xv. 7.
 Inhabit (to), vii. 2, 8.
 Iniquities (to bear), xix. 1.
 In God (to be), vi. 28, 29; xv. 4.
 Innocence, xiv. 27; xxi. 15, 16, 21.
 Insemination, vii. 2, 8, 10.
 Insinuation of faith, xx. 29.
 Inspiration, xv. 26; xx. 22.
 Intelligence—Intelligent, x. 3; xv. 5; xviii. 9, 11.
 Intercession—Intercessor, i. 18; xiv. 16, 17; xvii. 9, 11.
 Interior and superior, vi. 69.
 Internal and External, ii. 11; xi. 30; xii. 28; xiii. 4—17, 10; xv. 26; xvi. 28.
 Invisible (the), xiv. 11.
 Israel—Israelite, i. 28, 47.
 Jacob's fountain—well, iv. 6.
 James, vi. 70, 71; xv. 26; xxi. 15—21, 22.
 Jehovah, i. 1—14, 18; vii. 39; xiii. 13; xvii. 5; xx. 2.
 Jerusalem, v. 1; xii. 14, 15.
 Jesus, xii. 28; xiv. 13.
 Jews, iii. 36; viii. 33, 37, 44; xii. 39, 40; xix. 2, 23, 24, 28—30.
 John, vi. 70, 71; xiii. 23, 25; xv. 26; xix. 26, 27, 35; xxi. 15—21, 22.
 John (Baptist), i. 6, 33.
 Jona, i. 42; xxi. 15—21.
 Jordan, i. 28.
 Journeying, v. 2—7.

Joy (heavenly), xiii. 17, 34, 35; xvi. 33.
 Judah, i. 28; viii. 33, 37.
 Judas Iscariot, vi. 70, 71; xix. 1.
 Judea, vii. 3.
 Judgment (to do), vii. 24.
 Judge (to) vii. 24.
 Judgment, iii. 17; v. 22, 27, 28, 29; viii. 15; ix. 39; xvi. 8, 11.
 Judgment (the last) iii. 17; v. 22, 28; xii. 31, 47, 48; xvi. 33.
 Justice and judgment, vi. 63; xvi. 8—11.
 Justification, xiv. 16, 17.
 Keep (to) viii. 51.
 Kill (to) x. 10; xv. 18—25; xvi. 2.
 Kindle (to), viii. 23.
 King, i. 41; vi. 15; xviii. 33—37; xix. 2.
 Kingdom of God, iii. 3, 5; xviii. 36; xx. 1.
 Kingdoms (the two), i. 14; xii. 26.
 Know (to) x. 4, 38; xiv. 7.
 Knows (Lord) ii. 24, 25.
 Knowledges, i. 10, 51; xv. 1, 5.
 Labour, xvi. 21; xxi. 2—13.
 Lamb, i. 29, 32, 36; ii. 19; xiv. 27; xxi. 15, 16; 15—21.
 Lamp, v. 35.
 Lavers, xiii. 4.
 Law and prophets, vii. 19; viii. 5.
 Lazarus, xi. 1, 3, 5, 11.
 Lead (to) x. 2, 3.
 Leads man (how the Lord), xi. 1, 3, 5.
 Learned and simple (the) vii. 48.
 Least (the) xiii. 34, 35.
 Leaven, ii. 23.
 Led (to be) xxi. 15—21.
 Left ear, eye, &c. xxi. 6.
 Liberty, viii. 34—36; xiv. 4.
 Lie (a) viii. 33, 37, 44.
 Life, i. 1—14, 10; iv. 6; v. 26, 40; vi. 27, 33, 34, 40, 57; viii. 21, 24; x. 10, 28; xi. 17, 25; xii. 44—46; xiv. 6, 20, 21; xvi. 15.
 Light (not createable) v. 26.
 Light, i. 1—3, 1—14, 7, 8, 10; iii. 19, 20, 21; iv. 24; v. 40; viii. 12; xi. 10; xii. 35, 36; xiv. 20; xvii. 1, 24.
 Likeness, xv. 10; xvii. 21—23.
 Linen, xiii. 4, 10; xx. 12.
 Living (the) v. 40; viii. 21, 24.
 Living water, iv. 6; vii. 37—39.
 Loaves, vi. 9, 13.
 Locusts, i. 6.
 Loosed (to be), xi. 44.
 Lord, i. 41; x. 13, 16; xx. 2.
 Lord's ascending, xx. 17.
 Lord's birth, viii. 46.
 Lord's conception, ii. 4; iii. 16, 20, 21; iv. 44; v. 19—21, 25, 26; vi. 50—58, 69; x. 29; xi. 25; xiv. 8—11, 27; xv. 26; xvi. 15; xx. 19, 20, 22.
 Lord's crucifixion, xii. 23; xix. 1.
 Lord's Human, i. 12, 14, 18, 41; ii. 4; iii. 14—16, 20, 21; iv. 20—23, 44; v. 19—27, 25, 26, 30, 38; vi. 50—58; vii. 29; viii. 46, 56, 58; x. 30; xii. 23, 27; xiv. 11; xvii. 5; xx. 2, 17, 19.
 Lord's merit and justice, xvii. 4, 5.
 Lord's Name, i. 12, 14; xii. 28; xiv. 13; xv. 6; xvii. 6, 20.
 Lord's operation, i. 1—14; xv. 26.
 Lord's perception, xvi. 30; xviii. 4.
 Lord's presence, i. 1—14; xv. 4.
 Lord's Resurrection, i. 14; xii. 7; xiv. 8—11; xix. 1; xx. 17, 19.
 Lord's Soul, xiv. 8, 10, 11.
 Lord's temptations, x. 17, 18; xiii. 31, 32; xvii. 4, 5.
 Lord's two States, xvii. 5; xx. 17.
 Lots (to cast), xix. 23, 24, 34.
 Love (the Divine), iii. 16, 21, 23; vi. 50—58; xi. 1, 3, 5; xiv. 16, 17, 23, 24.
 Love (to Lord), xiii. 34, 35; xiv. 19—21, 23, 24; xv. 10; xvii. 21, 23; xxi. 15, 16—21.
 Love (mutual) i. 12, 14; xiii. 34, 35; xiv. 21, 24; xx. 17.
 Love (self and world), i. 1—14; iii. 5; xiii. 34, 35; xviii. 18.
 Lungs, xx. 22.
 Make (to), i. 1—14.
 Make known (to), xv. 10.
 Man, (what, &c.) i. 1—14, 12, 14; viii. 43, 44; xix. 1, 2.
 Man-slayer, viii. 44.
 Manifest (to) xiv. 20, 21.
 Manna, vi. 5—13, 31.
 Mansions, xiv. 2, 23.
 Marriage, ii. 1, 1—12; viii. 2—11; xiii. 31, 32; xiv. 11.
 Master, xiii. 13, 16.
 Measure, iii. 34.
 Meat, iv. 32, 34.
 Mediate and Immediate presence, i. 14, 18.
 Mediation—Mediator, i. 18; xvii. 9, 11.
 Melancthon, xv. 26.
 Melchizedec, xviii. 33.
 Men, vi. 13.
 Mercy, i. 14; iii. 19; xi. 35; xii. 47, 48; xiv. 16, 17; xviii. 33.
 Merit, xiii. 4; xvii. 4, 5.
 Messiah, i. 41; xviii. 37.
 Mid-day, xii. 24.

Mid-night, iii. 2.
 Mind (man's), i. 1—14, 10.
 Minister (to), viii. 34, 36; xii. 26.
 Ministers, xv. 26.
 Miracles, ii. 1—12, 11, 18; v. 3; vi. 17—21; ix. 6, 14, 15; xi. 1, 43; xx. 29.
 Money-changers, ii. 14.
 Months, ii. 19; x. 22.
 Moral truths, i. 1—14.
 Morning, i. 1—14; vi. 16, 17—21; vii. 1, 2; x. 22; xii. 24; xx. 1.
 Moses, i. 6, 14.
 Mother, xiv. 18; xix. 26, 27.
 Moving (water), v. 4—7.
 Mount (Olives), viii. 1, 2.
 Mountains, iv. 20—23.
 Mourn (to), xx. 11.
 Multitude, vi. 2.
 Murderer, viii. 44.
 Mutual aid (of angels and men), xiv. 23.
 Myrrh, xix. 28—30, 39.
 Mystical union, xvii. 21, 23.

Naaman, i. 28.
 Name, ii. 23; x. 3; xii. 28; xiv. 13, 14; xvii. 6.
 Names, i. 1—14.
 Nativities, i. 12—14; xvi. 21.
 Naturalism, i. 10.
 Natural truths, i. 1—14.
 Needy, xii. 5, 6.
 Negative principle, vii. 48.
 Neighbour, xx. 17.
 Net (to cast), xxi. 1—13, 6.
 Nettle, xv. 1.
 New Earth, i. 28.
 Night, iii. 2; vi. 16; ix. 4; x. 22; xi. 9, 10; xii. 24; xx. 19.
 Noon, x. 22.
 North, xii. 24.
 Nourishment, vi. 10.
 Numbers, xi. 17.
 Nuptial feasts, ii. 8.

Object (of faith), xiv. 11.
 Obsessed, v. 28, 29.
 Offence, vi. 61; xii. 32.
 Oil, i. 41.
 Ointment, xii. 3.
 Old, xxi. 15—21.
 Omnipresence, i. 1—14, 10; xvi. 30.
 Omnipotence, i. 1—14, 10; v. 8, 9; xvi. 30.
 Omnipresence, i. 1—14, 6, 10; xv. 4.
 One (to be), xvii. 20.
 Opposites, i. 14.
 Orchards, xviii. 1.
 Order, i. 10; xv. 4; xviii. 33.
 Order (two kinds of), vi. 63.
 Origin of disease, v. 8.

Orphans, xiv. 18.
 Overcoming world, xvi. 33.
 Owl, xv. 1.
 Own (His), i. 11; viii. 43, 44.

Palm trees, xii. 13.
 Panther, xv. 1.
 Parables, vii. 16.
 Paradise, xii. 31; xviii. 1.
 Parched, vi. 9.
 Paschal Supper, ii. 23; xiii. 2.
 Passion of cross, i. 29; iii. 16; x. 8, 17, 18; xii. 23, 27; xvii. 9, 11; xix. 28—30, 34.
 Passover, i. 29; ii. 23; v. 1; xii. 31.
 Pasture, x. 9.
 Paternal Love, xiv. 8—11.
 Paul, xv. 26.
 Peace, xvi. 33; xx. 19, 26.
 Perception, i. 39, 50.
 Peter, i. 42; vi. 70, 71; xv. 26; xxi. 15, 16, 15—21, 23.
 Pharisees, viii. 2—11.
 Pierce (to), xix. 1, 34.
 Place, xiv. 2.
 Pluck out (eye), xxi. 6.
 Poison, i. 47.
 Pools, v. 1.
 Poor, xii. 5, 6.
 Power, i. 1—14; iii. 16; xv. 7; xvii. 2, 4, 5.
 Power of Highest, xv. 26.
 Prayer, xii. 28.
 Preachers, xiv. 11.
 Presence, v. 8, 9; xiv. 21, 24; xv. 4.
 Preservation, i. 1—14.
 Priest, vi. 15; xviii. 33.
 Prince of world, xii. 23, 27; xvi. 11.
 Principle (a, how acquired), v. 39, 40.
 Principles of all things (what), i. 1—14.
 Procreations, (spiritual), xviii. 1.
 Profanation, ii. 19; v. 14; viii. 11, 58; xii. 39, 40.
 Prophet, iv. 44; vi. 14; xviii. 1.
 Propitiation, i. 18.
 Proprium, i. 12—14, 29; iii. 3, 5, 6.
 Provision, viii. 20.
 Punishment, iii. 36.
 Purify, ii. 1—12; xiii. 5—10, 17.

Quality—Quantity, iii. 34.

Rational illumination, x. 16.
 Rationality, xv. 4.
 Rationals (the two), xii. 24.
 Reading the Word, i. 1—14.
 Reaping, iv. 35, 37.
 Reason (to), ii. 10.
 Reciprocal principle, xv. 4.
 Redeeming angel (the), v. 25, 30.

Redemption, i. 1—14, 29; iii. 16; xii. 38; xvii. 4, 5.
 Reformation, iii. 3, 5; xiii. 5, 10; xv. 26.
 Rejected (Lord is), xiv. 11.
 Regeneration, i. 51; iii. 3—8; vii. 2, 8; xiii. 4, 10; xiv. 11; xvii. 4, 5.
 Repentance, i. 29; xiii. 17; xiv. 23.
 Representatives, i. 6; viii. 1, 2, 44, 56; xii. 13, 14, 15.
 Respiration, xx. 22.
 Resurrection, iii. 17; v. 21, 24, 28, 29; xi. 1, 17, 25, 43; xii. 7; xx. 1, 12, 17.
 Revelation, i. 1—14.
 Right ear, eye, &c., xxi. 6.
 Right hand, xx. 19; xxi. 1—13, 6.
 Rivers, vii. 37—39.
 Roasted, xxi. 9.
 Robbers, x. 1, 2, 8.
 Rock, i. 42.
 Ruler, ii. 1—12.
 Run (to), xx. 2, 4.
 Sabbath, v. 9, 10, 18; vii. 23.
 Sacrifices, iv. 20—23; vi. 47—51, 50—58.
 Salvation, iii. 15—17; vi. 40, 57; xi. 1, 3, 25; xii. 23; xiv. 5, 6, 13, 20—24; xvii. 2, 4, 5, 9, 11.
 Samaria—Samaritans, iv. 6.
 Sanctify (to), xvii. 17, 19.
 Satan, vi. 70, 71; viii. 33, 37.
 Sayings, xv. 7.
 Scientifics, vi. 10; vii. 48; xix. 36.
 Scribes, viii. 2—11.
 Sea, i. 28; v. 28, 29; vi. 17—21.
 Search (Word, why), v. 39, 40.
 See (to), i. 39, 50; vi. 36, 40; xiv. 19.
 Seed, viii. 33, 39, 44; xii. 39, 40.
 Self-denial, i. 37.
 Self-love, i. 51; iii. 5; v. 25, 30, 38; xiii. 34, 35.
 Sell (to), ii. 14.
 Send (to), xiv. 18.
 Sent (the), iii. 34; v. 25, 30, 38; vii. 16, 18, 29; xii. 44; xvi. 28.
 Sensual principle, iii. 14, 15; xiii. 4—17; xx. 29.
 Sepulchre, v. 28, 29; xi. 17; xx. 12.
 Serpent, i. 47; iii. 14, 15; xii. 31.
 Serve (to) xii. 14, 15.
 Servant—Servitude, viii. 31, 32, 31—36, 34—36; xiii. 16; xxi. 15—21.
 Seven, vii. 23.
 Shadow of death, xii. 35, 36.
 Sheep, x. 3; xxi. 15, 16, 15—21.
 Sheep-fold, x. 1, 2.
 Shepherd, x. 2, 8, 11.
 Ships, vi. 17—21; xxi. 6.
 Shoe, i. 27.
 Shouting, i. 15.
 Sichar—Sechem, iv. 5.
 Sick (the), v. 8.
 Sight, i. 39, 50.
 Sign, ii. 11, 18; vi. 30—33.
 Siloam, ix. 1—33.
 Simon (of Jona), i. 42; xxi. 15—21.
 Simple (truth for the), xvii. 9, 11.
 Sin, iii. 3; viii. 31—36; xvi. 8—11.
 Sin no more, v. 14; viii. 11.
 Sins (to take away), i. 29.
 Sit (to), vi. 10; xx. 19.
 Six, ii. 1—12; vii. 23; xi. 17.
 Slavery, viii. 34—36.
 Sleep, xi. 11.
 Soldiers, xix. 23, 24; 34.
 Sole (of foot), i. 27.
 Son of God, i. 41; iii. 16; v. 19—27; vi. 69; vii. 39; viii. 31, 36; xiii. 31, 32; xiv. 11, 16, 17; xvi. 28; xvii. 9, 11.
 Son of Man, i. 6, 51; iii. 13; v. 22; viii. 33, 37; xii. 34, 35; xiii. 31, 32; xiv. 8—11; xix. 1, 34.
 Sons, xii. 36; xiv. 18.
 Sons of Abraham, viii. 33, 34.
 Sons of God, i. 12, 14.
 Sons of Israel, vii. 2, 8.
 Soul (the), v. 26; x. 10; xii. 25; xiv. 8—11; xvi. 15, 26, 27; xvii. 10.
 Soul and body, xiv. 10; xv. 26.
 South, xii. 24.
 Sower, iv. 35, 37.
 Spaces, xiv. 2, 20, 21.
 Spirit (God is), iv. 24.
 Spirit (born of), iii. 4, 5, 6, 8, 34.
 Spirit, iii. 4, 34; iv. 23, 24; vi. 63; xx. 22.
 Spirit (man's), v. 6.
 Spirit of Truth, vii. 37, 39; xiv. 16, 17, 20, 21; xvi. 5—11, 13.
 Spiritual church, x. 3, 16.
 Spiritual life, xiv. 6.
 Spiritual things, i. 39, 50.
 Spittle, ix. 1, 6, 7.
 Spring, ii. 19; x. 22; xii. 24.
 Stand (to), vi. 10.
 States, iii. 4; xiv. 11; xv. 6; xvii. 20.
 Stenches, v. 28, 29.
 Stone—Stoning, ii. 1—12; viii. 5, 59; xi. 38; xx. 1.
 Store-houses, viii. 20.
 Strangers, x. 5.
 Stretch out hands, xxi. 15—21.
 Stumble (to), xi. 10.
 Substantial and material, i. 10.
 Sucklings, i. 36.
 Summer, ii. 19; x. 22; xii. 24.
 Sun (the), i. 10.
 Sun (spiritual), i. 10; iv. 24; v. 18—23, 25, 30, 38, 40; xvii. 9, 11.
 Supper—Supping, xii. 2; xiii. 2.

Swine, v. 28, 29.
 Sword, xviii. 10.

Tares, xii. 36.
 Tarshish, ii. 21.
 Tanght (of God), vi. 45.
 Teacher, xx. 17.
 Temple, ii. 18, 19, 21.
 Temptation, iii. 3; x. 17, 18; xii. 24; xiii. 31, 32.
 Testimony, iii. 32; v. 39, 40; viii. 17, 18.
 Thief—thieves, ii. 14; x. 1, 2, 8.
 Thirst, iv. 14; vi. 35; vii. 37—39; xix. 28—30.
 Thirsty (the), xii. 5, 6.
 Thomas, xx. 29.
 Thorns, xix. 1, 2.
 Thonght, xii. 36.
 Three, ii. 1, 19; xi. 17; xiii. 38; xxi. 15—21.
 Throne, ii. 19.
 Thrust through, v. 40.
 Thunder, xii. 29.
 Torment, iii. 5.
 Tradition, v. 28, 29.
 Travail, xvi. 21.
 Treasury, viii. 20.
 Tree (of knowledge), xii. 31.
 Tree (of life), xv. 1.
 Trees, xii. 13; xviii. 1.
 Tribes, vi. 70, 71; xxi. 15—21.
 Tribulation, xvi. 33.
 Trinity, vii. 39; xiv. 16, 17, 18; xvii. 9, 11.
 Truth (how enters), viii. 31, 32.
 Truth Divine and Divine Truth, xiii. 31, 32.
 Truth and Good, i. 1—14, 14; iii. 27.
 Truths Divine, spiritual, moral, civil, natural, (what) i. 1—14; iv. 6, 11; viii. 58.
 Turfles, i. 32; xv. 1.
 Twelve, vi. 13, 70, 71; xi. 9, 17; xxi. 15—21.
 Twilight, xiii. 38.
 Two, xi. 17.

Ultimates, viii. 1, 2; ix. 6, 14, 15; xix. 39.
 Unclean, v. 28, 29; x. 30, 38; xii. 23, 44, 45, 32.
 Understanding, i. 9, 10, 51; iii. 3; xiv. 2.
 Unition, viii. 19; x. 30, 38; xii. 23, 32, 44, 45; xiii. 3, 31, 32; xv. 4; xvii. 17, 20; xx. 2.
 Unleavened, ii. 23; vii. 2, 8.
 Use—Uses, iv. 34; xiii. 25; xiv. 20, 21, 23, 24; xxi. 15, 16.

Vail—Vails, ii. 19; x. 1, 2.

Varieties (in heaven.) i. 12—14.
 Vastated, i. 23.
 Verily, xiii. 16, 20, 21; xxi. 25.
 Vesture, xix. 34.
 Villages, xi. 1—30.
 Vine—Vineyard, xv. 1.
 Vinegar, xix. 1, 28—30.
 Viper, i. 47; xv. 1.
 Vivify—Vivification, iv. 24, 32; v. 4—7, 21.
 Visions, xx. 29.
 Voice, i. 23; iii. 5, 6, 8; v. 25; x. 3.

Wakefulness, xi. 11.
 Walk (to), v. 8; vi. 10, 17—21; xi. 9; xii. 34—36; xxi. 15—21.
 Washing, i. 28, 33; ix. 1—3, 7; xiii. 4.
 Water, i. 33; ii. 1—12; iii. 4—6, 8; iv. 6, 10, 14; xiii. 10; xix. 34.
 Way, xiv. 6.
 Wealth, viii. 20.
 Weeks, ii. 19; x. 22.
 Weep (to), xi. 35; xx. 11.
 Well, iv. 6, 11, 12.
 West, xii. 24.
 Wife, ii. 1.
 Wilderness, i. 23; xi. 54.
 Will (new and old), i. 12—14, 51; iii. 3; xiii. 5—10; xiv. 2.
 Will and Intellect, v. 6; vii. 17.
 Wind, iii. 8.
 Wine, ii. 1—12, 10; vi. 47—51; xiii. 2; xvii. 11.
 Winter, x. 22; xii. 24.
 Wiping, xiii. 10.
 Wisdom (what), i. 1—3; x. 3; xv. 1.
 Witness, i. 7, 8; viii. 17, 18; xix. 35.
 Wolf—Wolves, x. 12, 13; xv. 6.
 Woman—women, vi. 23; viii. 4; xix. 26, 27.
 Wood, viii. 5.
 Word, (what—whence), i. 1—3, 1—14; iv. 6, 32; v. 39; vi. 13, 63; xii. 39, 40; xv. 7.
 Word and illustration, vii. 17.
 Words, i. 1—14; xiv. 21; xv. 10.
 Works, iii. 21; vi. 28, 29; vii. 7; xiii. 4—17, 23; xiv. 21—24; xxi. 19—23, 22.
 World, xvi. 11, 33; xvii. 26; xviii. 20.
 World (spiritual), i. 10; iv. 8, 24; v. 8, 9.
 Worldly ends, iii. 3, 12; xv. 19.
 Worship (internal and external), iv. 20—23; vi. 47—51.
 Wrath, iii. 36.
 Written (in the earth), viii. 2—11.

Years, ii. 19; x. 22.
 Young and old, xx. 15—21.

*Explanation of the Abbreviated Titles of the Works of Swedenborg
referred to in the foregoing pages.*

A. C.—Arcana Cœlestia.
A. E.—Apocalypse Explained.
A. R.—Apocalypse Revealed.
B. E.—Brief Exposition of the Doctrine of the New Church.
C. A.—Coronis or Appendix to the True Christian Religion.
C. D. L.—Continuation concerning the Divine Love, at the end of the Apocalypse Explained.
C. L. J.—Continuation concerning the Last Judgment.
C. S. L.—The Delights of Wisdom concerning Conjugal Love, and the Pleasures of Insanity, concerning Scortatory Love.
D. F.—Doctrine of the New Jerusalem concerning Faith.
D. Life.—Doctrine of Life for the New Jerusalem.
D. Lord.—Doctrine of the New Jerusalem concerning the Lord.
D. L. W.—Angelic Wisdom concerning Divine Love, and Divine Wisdom.
D. P.—Angelic Wisdom concerning Divine Providence.
D. W. A.—On the Divine Wisdom at the end of *A. E.*
E. U.—The Earths in the Universe.
H. H.—Treatise concerning Heaven and Hell.
L. J.—Treatise concerning the Last Judgment.
N. J. H. D.—The New Jerusalem and its Heavenly Doctrine.
S. S.—Doctrine of the New Jerusalem concerning the Sacred Scriptures.
T. C. R.—True Christian Religion.
D. L. A.—On the Divine Love at the end of *A. E.*
A. Cr.—Swedenborg on the Athanasian Creed.
Inf.—Treatise concerning Influx.

ERRATA.

Page 16, line 17, from top *for shined* *read shineth*.
“ 246, “ 2, of verse 12, *for coming* *read came*.
“ 255, “ 17, from top, *for procurred* *read procured*.
“ 271, “ 2, from top, *for greater* *read great*.
“ 358, “ 13, from bottom, *for xii.* *read xvii.*



